



# Minorities Report 2017:

attitudes to sexual and gender minorities around the world

The ILGA-RIWI Global Attitudes Survey on sexual, gender and sex minorities, in partnership with Viacom, Logo and SAGE





This report was researched and written by Aengus Carroll and George Robotham. Aengus Carroll has coordinated the 2017 survey development process for ILGA.

For this survey, ILGA was privileged to be in discussion with an Advisory group comprising the following individuals: Yiu Tung Suen, Lee Badgett, Julia Ehrt, Melanie Judge, Ruth Baldacchino, Randy Sell, Jody Herman, Eric Meerkamper, Helen Kennedy, Zack Medow and Renato Sabbadini, the authors of the current report as well as some other individuals who prefer to remain anonymous at this time.

It is copyright-free, but we would request citation when using our data.

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This report is generated from the 2017 [ILGA-RIWI Global Attitudes Survey on Sexual, Gender and Sex Minorities, in partnership with Viacom, Logo and SAGE](#)

Country-level data can be found at [ilga.org](#)

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ILGA specifically wishes to thank



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#### About ILGA

The International Lesbian, Gay, Bisexual and Trans and Intersex Association (ILGA) is a worldwide federation of organizations committed to equal human rights for LGBTI people. Founded in 1978, it enjoys consultative status at the United Nations, where it speaks and lobbies on behalf of more than 1,200 member organisations from 132 countries. [ilga.org](#)

#### About RIWI

RIWI [www.riwi.com](#) is a global survey technology and sentiment analysis firm that gathers citizen opinion data and accelerates engagement initiatives in every country in the world using its patented Random Domain Intercept Technology™ (RDIT™).” RIWI provides clients with access to otherwise unobtainable citizen and consumer opinion from new, broad audiences, fragile contexts, and in multiple regions congruently. RIWI specializes in topics of a sensitive nature for which confidential and reliable data are paramount. Using RIWI data, clients are able to create improved and tailored initiatives, operations and programs, to understand, predict and inform public opinion from a large multitude of random, diverse voices in all regions of the world, and to improve ‘voice and reach’ for campaign advocacy and messaging. Profiled in Nature and other scholarly journals, RIWI is used by governments and organizations such as United States Department of State, World Bank, UN World Food Program, Omidyar Network, Inter-American Development Bank, UNICEF, and others seeking better opinion data and more effective ways for directly engaging citizens.

## Content

### 6 **Notable findings in the global attitudes survey**

#### 8 **Introduction**

Data and language

A note about sex characteristics and intersex in this survey

Sexual, gender and sex minority respondents

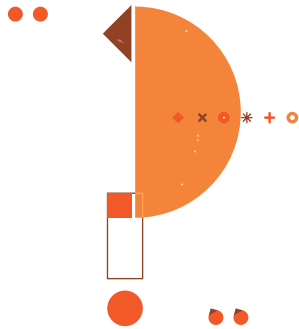
#### 10 **Global map of countries surveyed**

#### 12 **Sub-regions: country list**

#### 13 **Methodology**

Prep and roll-out of survey

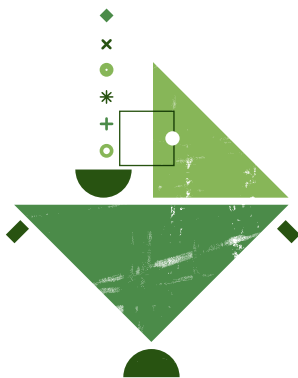
About RIWI and the surveying method



### 15 **Knowing, not knowing and not knowing if they know someone**

16 Sexual orientation (SO)

17 Gender identity and expression (GIE)



### 18 **Equal rights and protections**

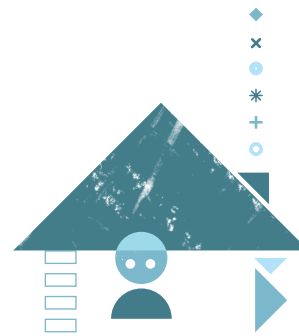
19 Equal rights and protections and SO/GIE

22 Regional and sub-regional attitudes (SO/GIE)

Equal rights and knowing someone (SO/GIE)

24 Equal rights and protections and criminalizing States (SO)

25 Equal rights and protections and respect for one's religion (SO/GIE)



### 27 **Work protection**

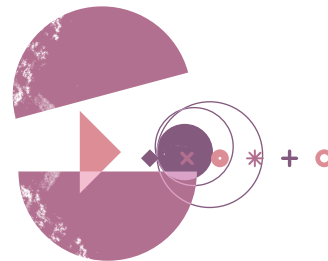
28 Work protection and SO/GIE

29 Attitudes to work protections in criminalizing States (SO)

30 Regional and sub-regional attitudes to work protections (SO/GIE)

33 Work protection and knowing someone (SO/GIE)

35 Cultural attitudes and the workplace (SO/GIE)



### 36 **Legal gender recognition**

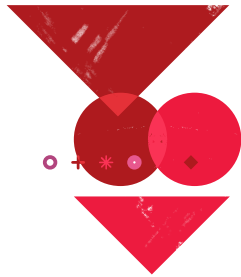
37 Should legal gender recognition be granted? (GIE)

38 Legal gender recognition and equal rights and protections (GIE)

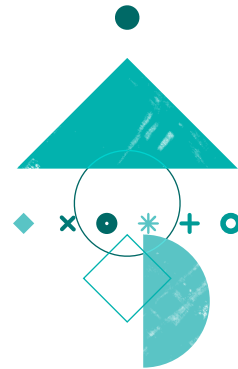
39 Legal gender recognition and knowing someone (GIE)

40 Legal gender recognition and comfort when socializing (GIE)

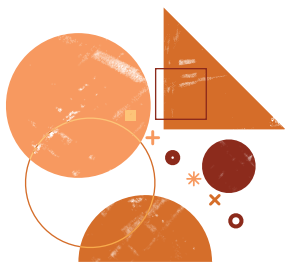
41 Legal gender recognition and respect for my culture (GIE)



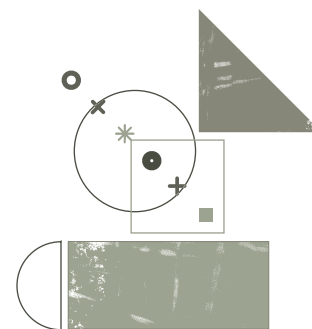
- 42 **Criminalization of same sex engagement**
- 43 Criminalization: attitudes in criminalizing and non-criminalizing States (SO)
- 44 Regional and sub-regional attitudes to criminalization (SO)
- 46 Attitudes to criminalization and knowing someone personally (SO)
- 47 Attitudes to criminalization and respect for my religion (SO)



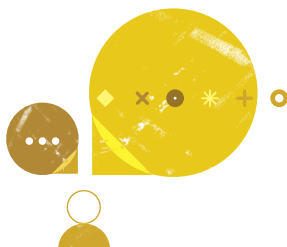
- 59 **Religion**
- 60 Respect for my religion and SO and GIE
- 61 Regional and sub-regional: respect for religion and acceptance of diversity (SO / GIE)
- 63 Respect for my religion and knowing someone (SO)
- 64 Respect for my religion and knowing someone (GIE)



- 48 **Neighbours**
- 49 Response to a male or female neighbour (SO)
- 50 Response to neighbour in criminalizing and non-criminalizing States (SO)
- 51 Response to a gender diverse neighbour (GIE)
- Neighbours and respect for my religion: male, female, gender diverse (SO / GIE)



- 65 **Culture**
- 66 Respect for my culture and SO and GIE
- 67 Regional and sub-regional: respect for culture and acceptance of diversity (SO / GIE)
- 69 Respect for my culture and my neighbour (female/male) (SO)
- 71 Respect for my rculture and my neighbour (GIE)



- 54 **Socializing**
- 55 Socializing and comfort with SO and GIE
- 56 Regional and sub-regional attitudes to socialization (SO/GIE)
- 57 Socializing (sexual orientation) and work protection (SO)
- 58 Socializing (gender identity) and work protection (GIE)

- 72 **Survey questions**

## Notable findings in the global public attitudes survey

Much of the data elicited in this survey simply acts to confirm what sexual, gender and sex minority communities already know from personal or anecdotal experience. The relevance of this survey data is that it provides a wide breadth of quantifiable evidence of these public attitudes. This data can contribute to and complement existing advocacy and activism work.

A consistent message from this data is that knowing someone belonging to these sexual and gender minorities has significant positive effect on attitudes.

It demonstrates that a majority of people feel they can be respectful of their religion and culture and be accepting of sexual and gender diversity, despite the often dangerous messages to the contrary by religious or political leaders.

The survey data illustrates a world that is surprisingly more accepting than one might have imagined, and it will be interesting to observe trends about this in various countries over coming years as this survey continues to generate more granular data.

### Knowing someone

- 41% know someone who is romantically or sexually attracted to people of the same sex, 40% don't know someone and 19% do not know if they know such a person.
- 35% know someone who dresses, acts or identifies as another sex than that which they were born, 45% don't and 20% do not know if they know such a person.
- One repeatedly confirmed finding, across countries and across questions, is that when respondents know someone belonging to sexual or gender minorities their attitudes tend to be markedly more expansive or inclusive than when people do not know someone, or do not know if they know someone belonging to those minorities.

### Equal rights and protections

- 55% agree that equal rights and protections should be applied to everyone, including people who are romantically or sexually attracted to people of the same sex, 25% don't.
- 59% agree that equal rights and protections should be applied to everyone, including people who dress, act or identify as one sex although they were born as another, 20% disagree.

- When respondents know someone from sexual or gender minorities, they are much more likely to support their equal rights and protections: 73% of that cohort agreed, while of those who do not know someone only 44% agreed (sexual orientation), and 54% agreed (gender identity).
- The force of law is evident in the survey: only 46% of respondents in States that criminalise same sex sexual relations agree that equal rights and protections should be inclusive of sexual orientation with 36% disagreeing, while in non-criminalising States that figure rises to 60%, with only 19% disagreeing.
- Of the 49% of the cohort that agree with the provision of equal rights, 85% of them (over 40000 respondents) agree that they are able to respect their religion while being accepting of diversity. Conversely, of the 28% of the cohort who disagree with equal rights provision, 61% of them disagree they can be accepting and respect their religion.

### Work protection

- ☉ Regarding gender identity 59% believe all workers should be protected from workplace discrimination, 21% don't, while in relation to sexual orientation 57% agree with the provision of protection, and 27% don't.
- ☉ The figures polarize in States that criminalise same sex sexual acts, with 49% agreeing and 30% disagreeing with work protection, and an average of 62% agreeing and 20% disagreeing in the 52 non-criminalising States surveyed here.

### Legal gender recognition

- 50% of respondents agree that adults who dress, act or identify as one sex although they were born as another should be granted full legal recognition of the identity they declare, while 25% disagree and 25% neither agree nor disagree.
- The correlation between those who agree with equal rights protections being granted and legal gender recognition (LGR) is evident: of the cohort that agree with granting LGR, 77% agree with equal rights provision, while of those who disagree with granting LGR, 71% disagree with granting equal rights.
- Of those who know someone belonging to a gender minority, 63% of them agree that legal recognition should be granted, and 22% disagree. However, of those who do not know someone, only 44% agree with granting LGR and 26% disagree.
- 81% of the people who are comfortable socializing with someone of a gender minority are in favour of granting LGR, while 63% of those who are uncomfortable socializing, disagree with granting LGR.

## Criminalization

- In States that criminalize same sex sexual activity (25 of the 77 in this survey) attitudes about equal rights and protections, neighbours, socializing, and about criminalization itself all are more severe.
- 28.5% of the entire survey agreed that people who engage in romantic or sexual relationships with people of the same sex should be charged as criminals. 49% disagreed and 22.5% neither agreed nor disagreed.
- It is notable that in criminalizing States 42% agree with the statement and 36% disagree, while in non-criminalising States only 22% agree and 55% disagree with the statement.
- Of those respondents who know someone attracted to the same sex 62% disagree with criminalization, while only 41% of those who do not know somebody disagree with criminalization.

## Neighbours

- // Regarding their male and female neighbours who respondents know to be romantically or sexually attracted to people of the same sex, globally female neighbors get more positive response rate; 60% for females, 55% for males.
- // In criminalizing States, the average of positive responses to both male and female neighbours is only 37%, while the average in the non-criminalising States is 68%. Further, in criminalizing States, 31% of the negative responses come under “try to change” them, while in non-criminalising States the number with that response stands at 9%.

## Socialising

- () 38% and 42% respectively of all those surveyed would be comfortable socializing with a person of a sexual or gender minority, 28% and 32% would not, and 29% on both say they are ‘neither’. It is possible that ‘neither’ can be read positively in that sexual or gender diversity makes no difference to the respondent (which is positive).

## Respect for religion and acceptance of diversity

- ▲ Being accepting of sexual and gender minorities and still respecting one’s religion is a concept that 48% (regarding sexual orientation) and 53% (regarding gender identity and expression) agreed with. 30% and 23% disagreed with this possibility, and 23% of respondents answered ‘neither’ on both.
- ▲ Of those who know someone (SO and GI), 65% and 68% agreed they can respect their religion and be accepting, while of those who do not know someone, only 35% and 48% agreed with this.

## Respect for culture and acceptance of diversity

- Being accepting of sexual and gender minorities and still respecting one’s culture is a concept that 49% (regarding sexual orientation) and 54% (regarding gender identity and expression) agreed with. 29% and 23% disagreed with this possibility, and 23% of respondents answered ‘neither’ on both.
- Of the 60% + of the cohort who feel they can respect their culture and be respecting of diversity, 78%, 75% and 83% have positive responses to a female/male/or gender diverse neighbor, while of the cohort (26% of n) who do not agree their culture can be respected and be inclusive, 68%/63% and 75% provided negative responses to a female/male or gender diverse neighbor.

## Introduction

In 2017 ILGA embarked on the second roll-out of our world survey, the ILGA-RIWI global attitudes survey on attitudes to sexual, gender and sex minorities, in partnership with Viacom, Logo and SAGE.

This survey reached around 116,000 unique respondents in 75 countries (plus Hong Kong and Taiwan). Aware of the imprecision, but for simplicity in communicating in this document, we refer to ‘77 countries’ throughout this text. In each country we surveyed, we achieved a minimum of 1000 respondents, but in some this figure reached over 3000.

The fact that the digital data-collection mechanism we use (devised by RIWI – see methodology section below) allows us to cross borders with our questions creates exciting opportunities to assist advocacy and inform policy. We are able to enter the most hostile countries to sexual and gender minorities and elicit responses that would be virtually impossible to achieve using traditional in-person, group or phone polling methods. Our method is anonymized and leaves no tracks on digital devices, and as such respondent safety is ensured.

It is probably fair to say that in no country in the world can people of the same sex who are romantically or sexually attracted to each other feel safe enough to hold hands in the public space day or night in their own countries (although there are enclaves where at times it is safe). Likewise, in all societies, numerous people who dress, act or identify as one sex having been born another are exposed to verbal and physical abuse just for expressing themselves as they do, for being who they are. Invasive surgeries and non-recognition of their unique bodily construction, and numerous other indignities are visited upon people born with bodily organs, such as genitals, that are not typically male or female. Individuals belonging to these populations face discrimination and violence daily.

Despite the decades of growing awareness and acceptance of sexual, gender, and sex [characteristic] diversity, the force of negation still exerts great power all over the planet, played out in violence, negation or discrimination in policy and law, forced surgeries and numerous other violations. Various and increasingly, we witness our identities and bodies being instrumentalised by political and religious forces that insist traditional norms are paramount and that we (sexual, gender and sex minorities) are anomalies. The backlash at national levels to progress made at the United Nations and at regional human rights institutions demonstrate the ideological war that is currently occurring.

## Data and language

It is, in part, against these forces that this survey was developed: to gather snapshot evidence on attitudes across 77 countries of the gap between human rights standards of equality and non-discrimination, and the realities that people of sexual, gender and sex minorities live in. We primarily deliver this data to advocates and activists and our allies to utilize in their work, and also for institutions and academics to use in their policy development work and research. We produce this quantifiable data to be triangulated with all sorts of qualitative or personal sources that get presented to national or international bodies.

It is well known that what gets measured gets focused on, and funded. Two major challenges to commenting or researching the global sexual, gender and sex characteristics movements concern data availability and the language or terminology used.

The availability of data is entirely uneven around the world: some liberal Western countries are capable of granular research on sexual and gender minorities with institutional and governmental cooperation, while in many other countries the only data that may be coming through on these populations is coming through HIV/AIDS country level monitoring. For international development-focused projects, data on the attitudinal climates (stigmatization, non-discrimination, etc) under which these minorities live should have relevance.

Of great concern is the language that is used when referring to sexual, gender or sex minorities across the globe. Understandings of what sexuality or gender actually encompass, and how those understandings function in societies, fascinatingly differs across the planet. Although the language that was evolved in Western cultures to do with sexuality (lesbian, gay and bisexual - LGB), is frequently used by multi-State institutions like the UN, such language is not so well understood (for example, comprehended as foreign and negative) in numerous cultures. Regarding transgender (the T in the LGBT acronym), the concept of ‘crossing’ pre-determined gender lines may not be conceptually shared or accepted by some ancient and traditional ‘third sex’ communities, like Hijra or Kothi. The acronym LGBT or LGBTI (including intersex) do not necessarily translate very well or receive universal comprehension. (Please see just below for our approach to ‘intersex’ in this survey.)

As such, in this survey we use the formulation of ‘romantic or sexual attraction’ to capture sexual orientation, and “dress, act or identify as another sex than that which you were born” to capture gender identity and expression. Although, the present report is not delivering data on our findings regarding sex characteristic



status, we use the construction “people whose bodily organs, such as genitals, are not clearly male or female” to capture that part of the population.

This year ILGA was privileged to be advised and consulted with by a reference group of esteemed academics, statisticians and activists used to dealing with data relating to sexual, gender and sex minorities. The value of moving away from the ‘LGBTI’ acronym in a global survey (which we used in our 2016 survey) became clear. [We will be uploading a section on the methodology constructing this survey in the near future, where the role of this advisory group will be described in full.]

We are also deeply thankful to a large number of volunteer translators (activists within relevant communities) who took on the task of ensuring the terms and idioms of English were appropriately translated into around 40 languages. [We will be describing the various challenges encountered in the translation processes in the methodology section presently.]

## A note about sex characteristics and intersex in this survey

It is very much the intention of ILGA to fully include data on attitudes to people whose sex characteristics vary from social and medical norms for male or female. This survey attempted to gather information and tested a small number of potential questions to ascertain this information. While we have found that the term ‘intersex’ is not widely understood and often misunderstood, it is also clear that descriptive wording may also be widely misunderstood. The validity of the survey information is uncertain at present, with further analysis required.

As such, the present report just focuses on sexual orientation and gender identity.

We feel this is the wisest route to take in terms of reporting at this time, in full respect of the growing intersex movement and the huge awareness-raising of the commonalities amongst sexual, gender and sex characteristic minority movements locally and worldwide.

## Sexual, gender and sex minority respondents

In looking at public attitudes, a percentage of that ‘public’ must necessarily encompass the subject groups of the survey – that is, there will be respondents belonging to the very sexual, gender and sex minorities being asked about in each country surveyed.

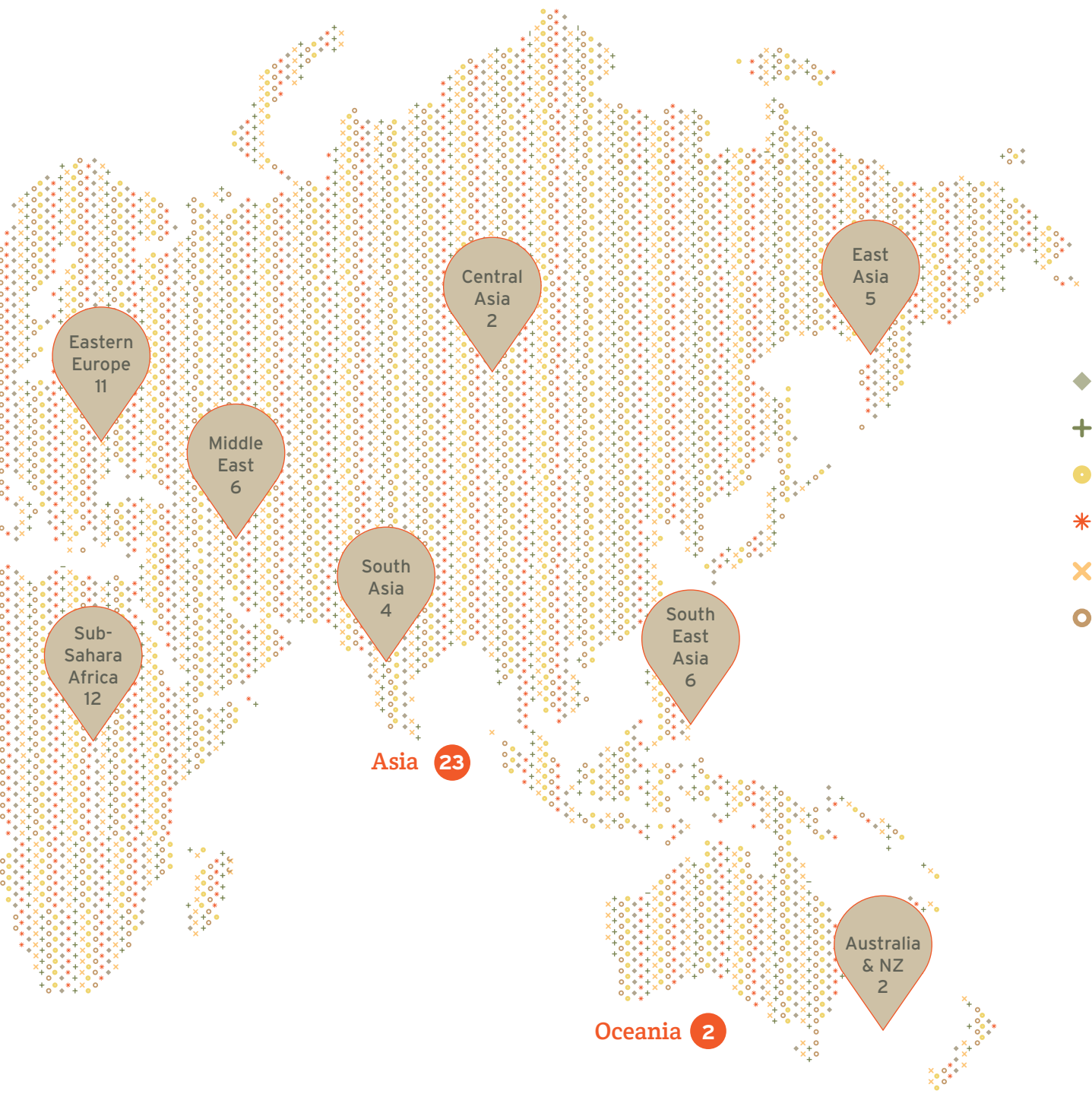
With the survey technology we are using, we were able to select the respondents who are romantically or sexually attracted to their same sex or to both male and female sexes, as well as people who dress, act or identify as a sex other than which they were born, as well as people whose bodily organs, such as genitals, are not clearly male or female, with questions specifically designed to elicit their experiences.

Through crossing two sets of self-identified answers: “You are: male/female/other (choices)” and responding to “people are different in their romantic or sexual attraction to other people. Which best describes your feelings? (attracted to females/both/males)”, around 8% females are attracted to other females and 13% to both, and 5% males appear to be attracted to males and 11% to both males and females. Rather than self-categorising as male or female, approximately 1.64% of respondents described themselves as ‘other’ (‘transman’, ‘transwoman’, ‘non-binary’ or ‘third gender’). However, we are aware that many people who answer ‘male’ or ‘female’ may not have been born in that sex and would not receive the targeted part of the survey, and we are also very mindful that many indigenous cultures may not recognize any of these terms as applicable to how they construct their knowledge around ‘gender’.

In the present report, we do not include the data elicited through these questions targeted to these disaggregated populations. We are mindful of how such data could be misused, and we consider this data as being most useful to advocates and activists working at local, national, regional and international levels to use as they see fit. At various stages over coming months, ILGA with various partners will make available targeted pieces of analysis from this dataset.

# Country map | sub-regional breakdowns in survey





## Sub-regions: country list

Data from this survey on each individual country can be found on the ILGA-RIWI survey page at [ilga.org](http://ilga.org)

AFRICA n.15	AMERICAS n.15	ASIA n.23	EUROPE n.22	OCEANIA n.2
<i>NORTH AFRICA</i>	<i>SOUTH AMERICA</i>	<i>CENTRAL ASIA</i>	<i>EASTERN EUROPE</i>	Australia
Algeria	Argentina	Kazakhstan	Albania	New Zealand
Egypt	Bolivia	Uzbekistan	Azerbaijan	
Morocco	Brazil		Bosnia and Herzegovina	
<i>SUB-SAHARA AFRICA</i>	Chile	<i>MIDDLE EAST</i>	Croatia	
Angola	Colombia	Turkey	Hungary	
Cameroon	Ecuador	Iran	Macedonia	
Congo (DRC)	Peru	Iraq	Poland	
Ethiopia	Venezuela	Israel	Romania	
Ghana		Jordan	Russia	
Kenya	<i>CARIBBEAN</i>	Saudi Arabia	Serbia	
Mozambique	Jamaica		Ukraine	
Nigeria	Trinidad and Tobago	<i>SOUTH ASIA</i>		
Senegal		Bangladesh	<i>WESTERN EUROPE</i>	
South Africa	<i>CENTRAL AMERICA</i>	India	Finland	
Tanzania	Costa Rica	Pakistan	France	
Uganda	Dominican Republic	Sri Lanka	Germany	
	Mexico		Greece	
		<i>SOUTH EAST ASIA</i>	Ireland	
	<i>NORTH AMERICA</i>	Indonesia	Italy	
	Canada	Philippines	Netherlands	
	United States	Malaysia	Portugal	
		Singapore	Spain	
		Thailand	Sweden	
		Vietnam	United Kingdom	
		<i>EAST ASIA</i>		
		China		
		Hong Kong		
		Japan		
		Korea, South		
		Taiwan		

## Methodology - prep and roll-out of survey

ILGA's experience of evolving and executing this survey in 2016 allowed us to develop a reference group of academics, statisticians and activists used to dealing with data relating to sexual, gender and sex minorities. With their advice we developed a series of clear questions and statements, the responses to which can be understood across cultures and can be meaningfully measured in each country, in regions or globally.

As mentioned above, the acronym LGBTI was abandoned from the 2016 survey title and content in the interest of achieving a truly global reach, and not inadvertently imposing an identity label that respondents must manage to interpret. Although, the implementation of human rights standards to sexual, gender and sex minorities is at heart of ILGA's mission, the term 'human rights' (understood differently by populations in various countries) does not appear as it did in 2016.

Having cognitively tested some language versions, it became clear that a two-part gender identity question that is often used ("what sex were you assigned at birth", and "what sex do you identify as now") was not well-understood.

Also of note in the first testing of survey question comprehension, we discovered serious miscomprehension around the terms relating to sex characteristics or intersex. Initially, the survey used "physical sex characteristics are not clearly male or female" and also "atypical sex characteristics", but both of these generated comprehension problems. As noted above, we need to further analyse the data we received before reporting on this part of the survey.

All of the questions in this survey were translated first by a translation company, and then that translation was examined by sexual, gender and sex minorities activists around the globe for cultural comprehension and aligning to the exact intention of the English translation (the language in which the survey questions were conceived).

Perhaps one of the central values, and uses, of the data that emerges in this survey is that it gives us empirical evidence for what activists already know. To complement anecdotal or qualitative research, we believe this quantitative data can support existing efforts in the 77 countries surveyed.

As listed on the copyright page of this document, ILGA was privileged to be in discussion with an Advisory group comprising the following individuals: Yiu Tung Suen, Lee Badgett, Julia Ehrt, Melanie Judge, Ruth Baldacchino, Randy Sell, Jody Herman, Eric Meerkamper, Helen Kennedy, Zack Medow and Renato Sabaddini, the authors of the current report as well as some other individuals who prefer to remain anonymous at this time.

## Methodology - about RIWI and the surveying method

RIWI [www.riwi.com](http://www.riwi.com) is a global survey technology and sentiment analysis firm that gathers citizen opinion data and accelerates engagement initiatives in every country in the world using its patented Random Domain Intercept Technology™ (RDIT™). RDIT™ delivers anonymous opt-in surveys to random Web users who bypass search and are surfing online by typing directly into the URL bar. When these users make data input errors by typing in websites that no longer exist, or by mistypes on non-trademarked, secure websites that RIWI owns or controls at any given time, RIWI invites these random Web users, filtered through a series of proprietary algorithms, to participate in a language-appropriate survey. RDIT™ has been applied to numerous rapid assessment global citizen data engagement initiatives across multiple sectors, providing custom survey and Information as a Service (IaaS) solutions for continuous data feeds in order to solve complex data challenges.

RIWI's partners include global organizations such as: Bill and Melinda Gates Foundation, Freedom House, Harvard School of Public Health, ILGA, Inter-American Development Bank, MasterCard Foundation, Omidyar Network, UNICEF, UN World Food Program, US State Department, World Bank and others seeking better opinion data and more effective ways for directly engaging citizens. To date, RIWI has surveyed over 100 million people in over 60 languages and in every country and territory in the world and functions on all Web-enabled devices.

Deployment and data delivery are often completed in a matter of days or weeks, and is particularly effective in otherwise "hard-to-reach" regions and for sensitive issues. These rapid cycle times, in combination with full global reach into previously inaccessible global populations, is proving highly valuable and effective for global citizen research, project evaluation, assessing and monitoring rapidly changing situations, and accelerating direct citizen engagement initiatives.

## RIWI's Advantages

RIWI's data collection method has several unique advantages for the ILGA-RIWI survey, which deals in some of the most socially and politically sensitive issues worldwide. First, RIWI survey-takers are real people. More than 70 percent of RIWI survey-takers have not answered a survey of any type other than the one answered in a RIWI study, in the prior month. This is opposed to paid panel respondents who, on average, complete 40 online surveys per month for various research organizations for rewards, and who answer paid surveys for 29 minutes daily. RIWI is a scientific survey solution that enables directly comparable case-control trials of random respondent cohorts. This feature - as well as the rapid associational response reaction - captures the very best quality data.

RIWI's respondents encounter RIWI randomly, eliminating the need to pre-identify respondents. Telephone, face-to-face, and online panels (where the personal information of the respondent always has been previously supplied to the panel company) are not anonymous, such that candid responses are constrained by social desirability bias and impression management, the tendency of survey respondents to answer questions in ways that interviewers would approve of. RIWI's anonymity is essential for the ILGA-RIWI survey, enabling data collection in criminalizing and highly discriminatory contexts in which research may otherwise be dangerous or impossible.

RIWI respondents are not 'incented' or rewarded for participation. Incentives may increase participation but, at the same time, they make candor and anonymity challenging and can be perceived as coercive to the respondent.

RDIT cannot be blocked by state surveillance or Internet control. RDIT evades firewalls in 'opaque markets' by operating on hundreds of thousands of rotating domains simultaneously. States can easily shut down individual popular destination websites (e.g. Facebook™) but they cannot shut down enormous numbers of ephemeral, scattered, and changing registered domains controlled by RIWI, with multiple survey sites re-appearing constantly on new domains. Since RIWI leverages real registered domains (not pop-ups or ad interstitials), RIWI is not susceptible to the increasing prevalence of ad block technologies.

## Survey Design

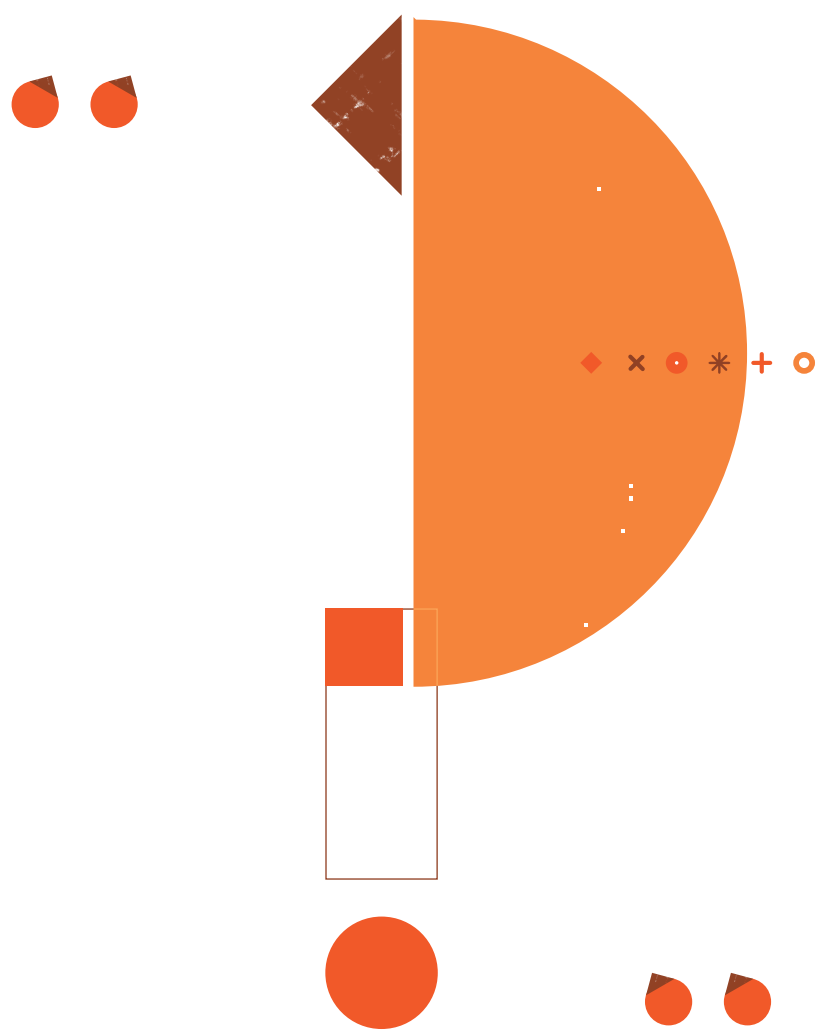
The ILGA-RIWI 2017 survey is deployed in four fixed and four randomly rotating modules. At the beginning of the survey, respondents identify their age followed by their sex (male, female, other). All respondents are then randomly exposed to either module 1a (sexual attraction-General Population) or 1c (another sex - General Population) before reaching module 2 where respondents are asked to identify their sexual attraction and whether they are a parent. Only respondents who identified as "other" or who identified as having same-sex attraction are exposed to the modules specially designed for these populations. Following these, all respondents are exposed to module 1b (Intersex - General Population) followed by 1a (sexual attraction-General Population) or 1c (another sex - General Population) depending on which module they have not yet completed. The survey is completed after module 6, consisting of education and working status demographics questions.

## Intensity of Response

By designing the ILGA-RIWI survey to appear to respondents in randomly rotating modules with a random question order within each model, RIWI has enabled an additional level of analysis, sometimes called intensity of response (IoR). IoR enables analysis of response rates for each question to determine with which concepts and ideas respondents were most willing to engage.

Overall response rates for questions concerning those who are attracted to members of the same sex enjoyed a slightly higher average response rate across all questions and countries than questions concerning those who identify as a different sex from the one in which they were born. This opens up new pathways for analysis to assess differing levels in comprehension, interest, or even social tolerance for certain subjects. Though the difference was small, 3.2% to 3%, the sheer number of data points in this calculation suggests that this difference is statistically significant and worthy of consideration. This may suggest a global trend in which same sex attraction is gaining prominence and attention while gender diversity is less well understood.

While global averages demonstrate slight variations, country level data are more dramatic. In the Democratic Republic of the Congo, when asked whether equal rights and protections should be extended to those who are romantically or sexually attracted to people of the same sex, 8.4% of respondents who encountered the question answered, while only 5.9% responded when asked the same thing regarding those who identify as a different sex from the one in which they are born. The 2.5% difference suggests a significant gap in comprehension, interest, or social tolerance for the subject.



# Knowing, not knowing and not knowing if they know someone

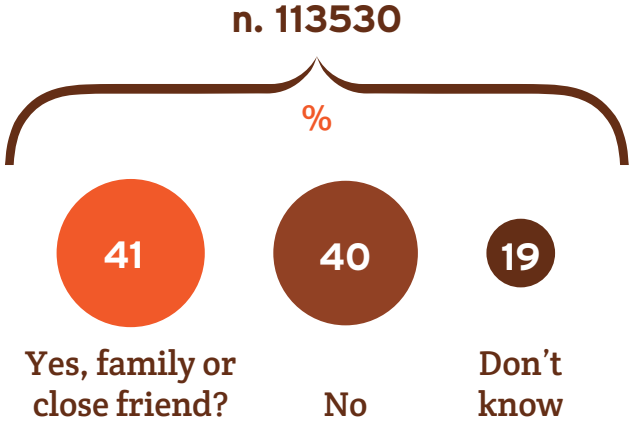
“Do you personally know someone who is romantically or sexually attracted to people of the same sex?”

“Do you know someone who dresses, acts, or identifies as one sex although they were born as another?”

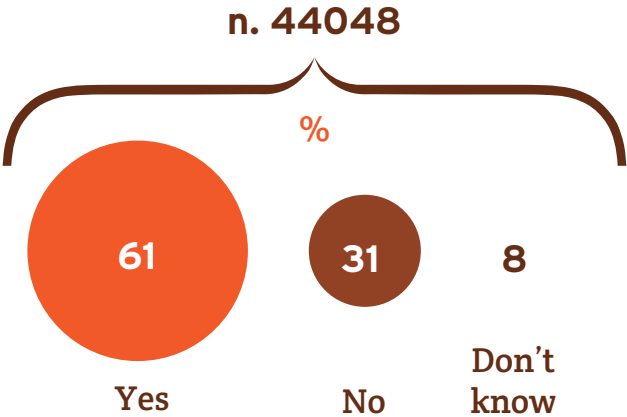
### Personally knowing someone

To the question answered by over 113000 respondents from 77 countries across the globe, “do you personally know someone who is romantically or sexually attracted to people of the same sex?” 41% answered ‘yes’, 40% answered ‘no’ and the remaining 19% responded that they do not know if they know someone so described.

### Know someone romantically or sexually attracted to same sex?



### Family or close friend?

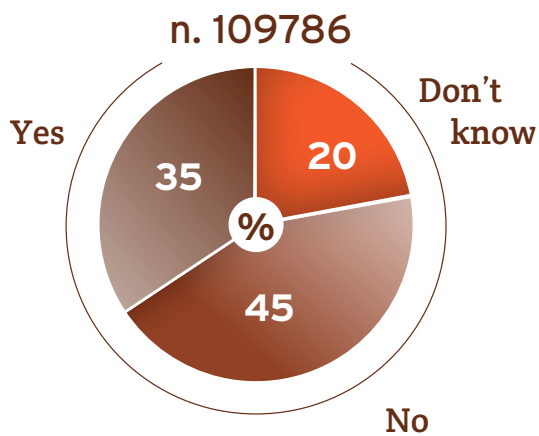


Of the 41% who answered that they know someone, 61% of them have a family member or a close friend who they know is romantically or sexually attracted to people of the same sex, 31% say they do not, and 8% answered that they do not know.



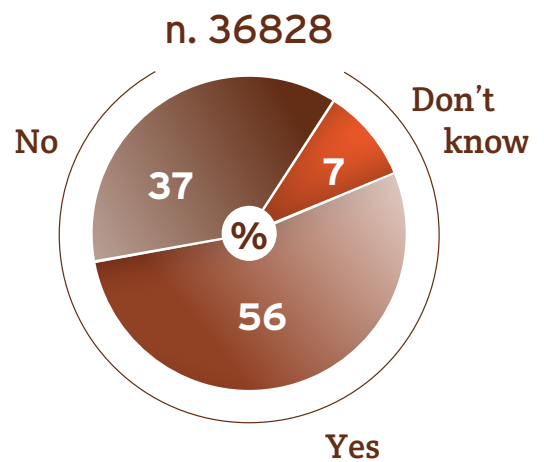
A similar question was asked relating to gender identity and expression. Respondents (n=109786) were asked **know someone who dresses, acts, or identifies as one sex although they were born as another**, of which 35% answered in the affirmative, 45% said 'no', and 20% do not know.

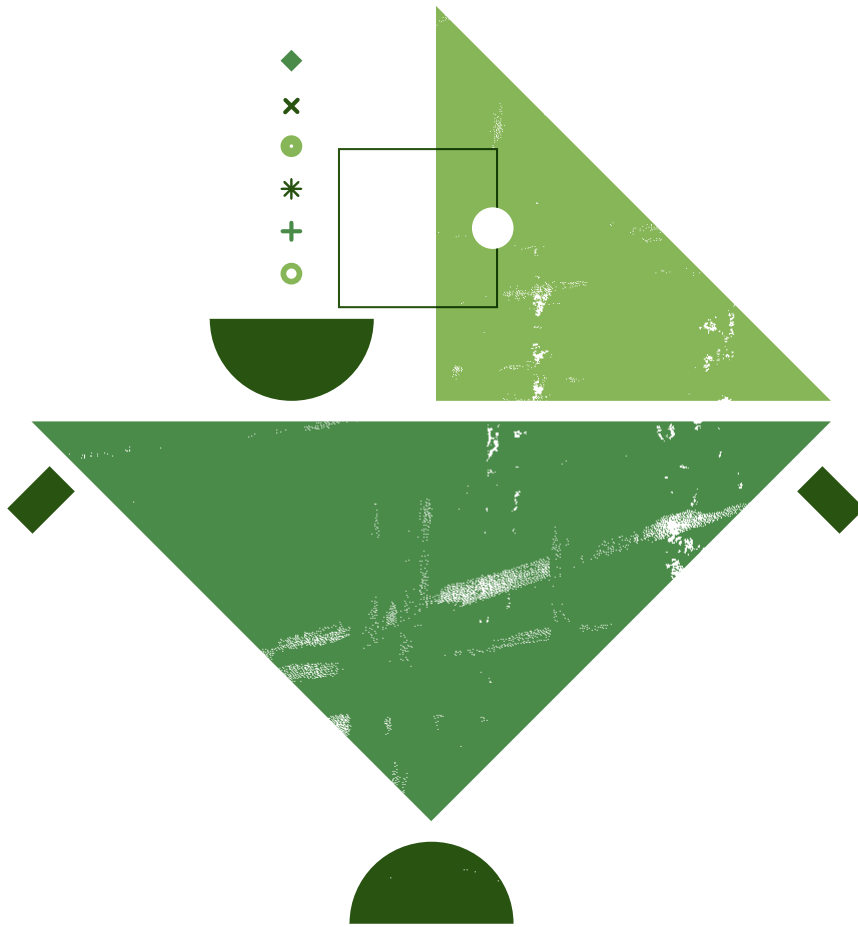
### Know someone who dresses, acts, or identifies as one sex though born another?



Of the 35% who answered that they do know someone, 56% have a family or close friends who dresses, acts or identifies as one sex although they were born as another, 37% do not and 7% answer that they do not know.

### Family or close friend?



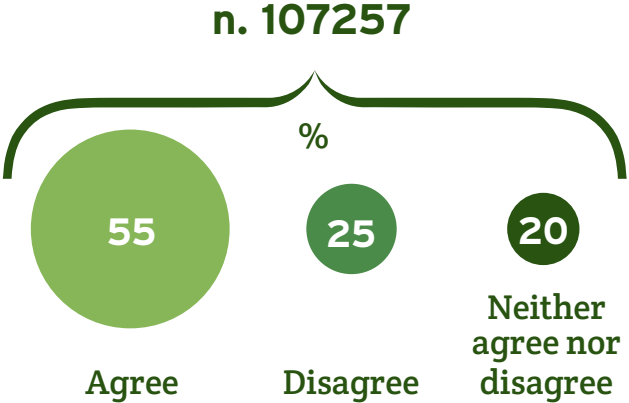


## Equal rights and protections

At the very core of so much advocacy pursued by sexual and gender minorities over the past decades has been the fundamental aim of ensuring equal rights and protections. When non-discrimination law is 'comprehensive' it means that it applies to all sectors of life (employment, education, housing, provision of good and services, etc.), and this question essentially probes that concept.

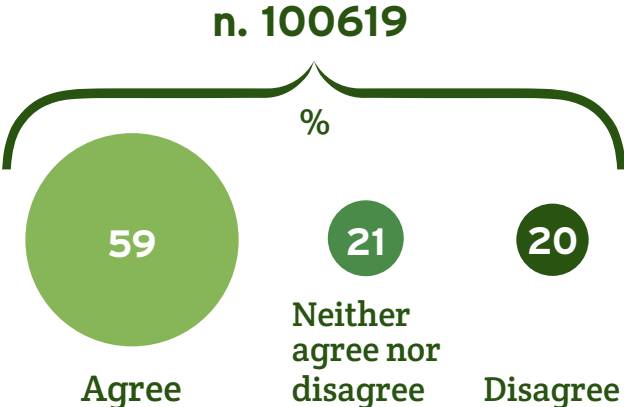
As a global average of 107257 respondents, 55% (around 64,000 people) of the world we surveyed agree that “equal rights and protections should be applied to everyone, including people who are romantically or sexually attracted to people of the same sex”, with 25% disagreeing (18% strongly, 7% somewhat), and 20% neither agreeing nor disagreeing.

Equal rights and protections should be applied to everyone, including people who are romantically or sexually attracted to people of the same sex



Equal rights and protections should be applied to everyone, including people who dress, act or identify as one sex although they were born as another

A slightly more positive picture regarding equal rights and protections emerges in relation to gender identity and expression in the survey: around 59% agreed that “equal rights and protections should be applied to everyone, including people who dress, act or identify as one sex although they were born as another”, with only 20% disagreeing (14% strongly, 6% somewhat), and 21% neither agreeing nor disagreeing.



## Regional and sub-regional and equal rights and protections

In designing public awareness strategies or working on particular advocacy issues, empirical data on such attitudes at the regional and country levels may prove useful to designing public policy investments on what comprehensive non-discrimination regarding sexual orientation and gender identity looks like.

The survey data reveals quite interesting information on variations in attitudes across sub-regions: for example, in North Africa and sub-Saharan Africa regarding sexual orientation and the question whether equal rights and protections should be applied (agreeing 38% and 51% respectively) and regarding gender identity 42% and 61% agree. Similar patterns are observed throughout.

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*Equal rights and protections should be applied to everyone, including people who are romantically or sexually attracted to people of the same sex*

*Equal rights and protections should be applied to everyone, including people who dress, act or identify as one sex although they were born as another*

## Sexual orientation n. | ● Gender identity

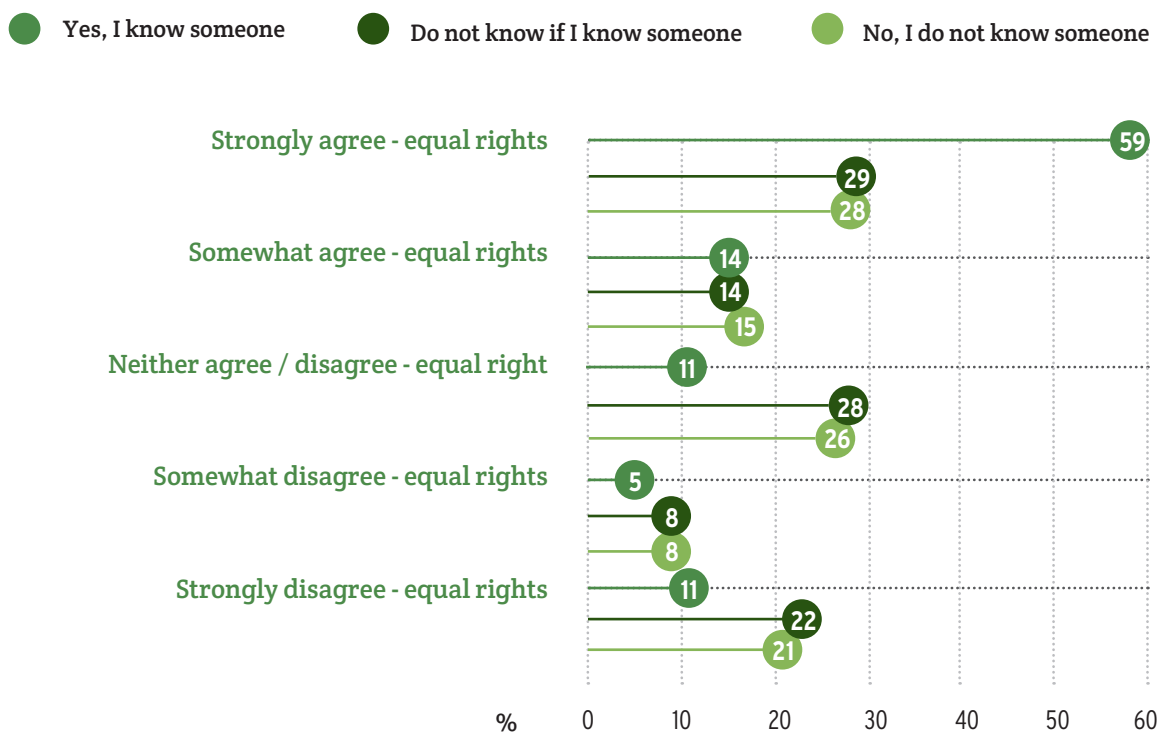
STATE	AGREE %	NEITHER % Agree nor Disagree	DISAGREE %	NUMBERS
<b>AFRICA</b>	48   58	16   16	35   27	21075   19270
NORTH	38 42	21 23	41 36	4109 3724
SUB SAHARAN	51 61	15 14	34 25	16966 15546
<b>AMERICAS</b>	66   69	18   18	16   14	21825   20089
SOUTH AMERICA (8 States)	68 70	18 17	14 12	10733 11200
CARIBBEAN (2 States)	58 61	23 23	19 16	2770 2796
CENTRAL AMERICA (3 States)	67 70	17 17	17 13	3693 3498
NORTH AMERICA (2 States)	66 67	17 19	17 15	3410 2595
<b>ASIA</b>	48   52	23   24	30   23	33226   32168
CENTRAL ASIA (2 States)	42 46	21 22	36 33	3936 2341
MIDDLE EAST (6 States)	44 48	20 21	36 31	6347 6073
SOUTH ASIA (4 States)	48 53	15 18	37 30	6476 6040
SOUTH-EAST ASIA (6 States)	53 60	22 23	26 17	8279 8075
EAST ASIA (5 States)	48 48	33 35	19 16	8188 6946
<b>EUROPE</b>	60   60	21   21	21   18	29124   27138
WESTERN EUROPE (6 States)	64 65	20 21	16 14	13783 12949
EASTERN EUROPE (5 States)	55 56	21 21	26 22	12556 14189
<b>OCEANIA</b>	65   65	20   23	15   11	2007   1954

## Equal rights and protections and knowing someone

It is striking to observe how these global figures around equal rights breakdown when viewed through the lens of whether respondents personally know someone who is romantically or sexually attracted to persons of the same sex (n=86142). Across the questions posed in this survey, it is universally clear that when respondents know someone belonging to sexual or gender minorities in their cultures, their attitudes appear to be significantly more inclusive and inclined towards equal treatment.

This data shows that globally 73% of the 37122 people (43% of n) who know someone agree that equal rights and protections should include people romantically or sexually attracted to people of the same sex. However, only 43% of the 33480 respondents (39% of n) who do not know someone feel that equal rights should be extended know someone attracted to the same sex. These figures are almost exactly replicated for the cohort who answered do not know if they know someone romantically or sexually attracted to the same sex (18% of n).

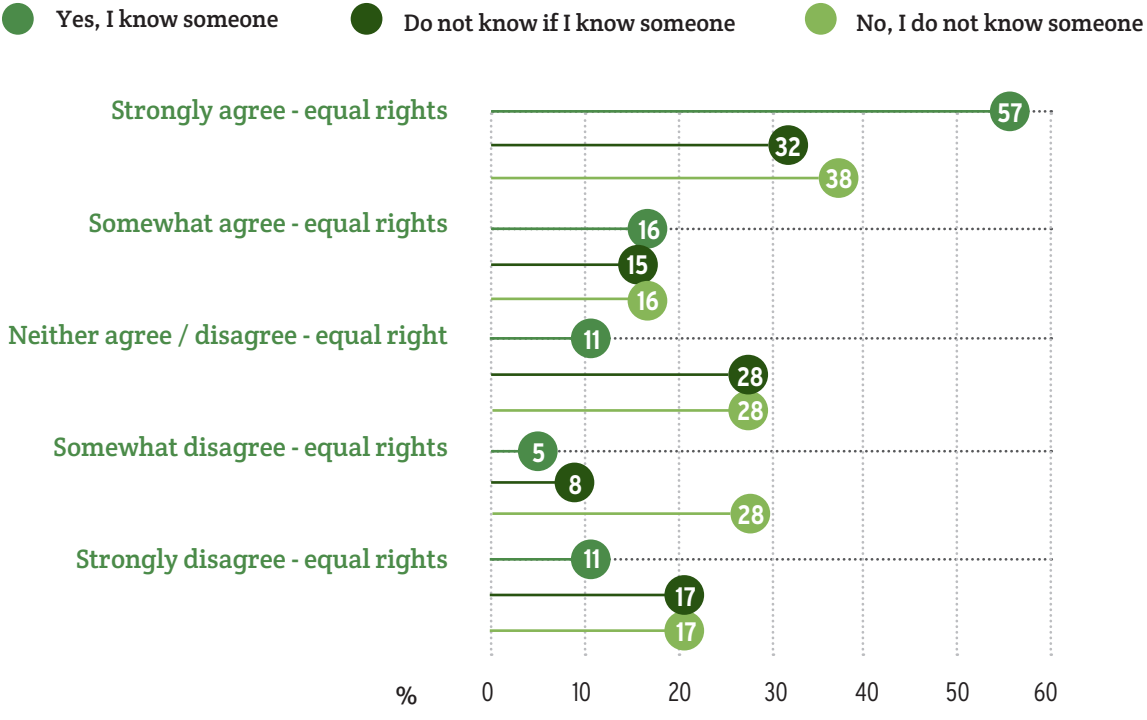
### Equal rights and knowing someone: sexual orientation



Regarding gender identity, it is notable that of the cohort that answered these (n. 84419), again 73% of the 30450 people who know someone who dresses, acts or identifies as another gender than that which they were born agree with the statement that equal rights and protections should be applied (36% of n). It is interesting that 54% of those who answered 'no' to knowing

someone agree that the application of equal rights and protections should happen – this is 10% more than the equivalent sexual orientation cohort (above). Interestingly, of those who do not know if they know someone the numbers who agree with the proposition drops to 47%.

### Equal rights and knowing someone: gender identity



Across South America those who know a person who is romantically or sexually attracted to the same sex and agree that equal rights should be protected, are significantly higher than the global average, for example in Argentina 82% and Ecuador 77%. It is of interest that in those countries, 60% and 58% respectively of respondents who claim not to know such a person also agree that rights should be protected.

of this group agree that equal rights and protections should be applied.

In the North Africa sub-region where 29% know someone, 56% of them agree that equal rights and protections should be extended regardless of romantic or physical attraction. In Ethiopia where only 19% claim to know someone, 61% of them agree with the proposition. In Angola, where the parliament has issued in some progressive law in 2017 regarding sexual orientation discrimination, 48% know someone and 67%

In China, 31% know someone and 69% of this group agree that rights should be protected, with agreement of only 34% of those who claim not to know someone romantically or sexually attracted to someone of the same sex.

In Germany, around 50% of the cohort know someone, and 76% of this group agree that rights should be protected, and it is notable that only 39% of those who do not know someone agree with the proposition. This trend can also be seen in Spain where 66% say they know someone and 86% of this group agree that rights should be protected, while only 54% of those who do not know someone agree.

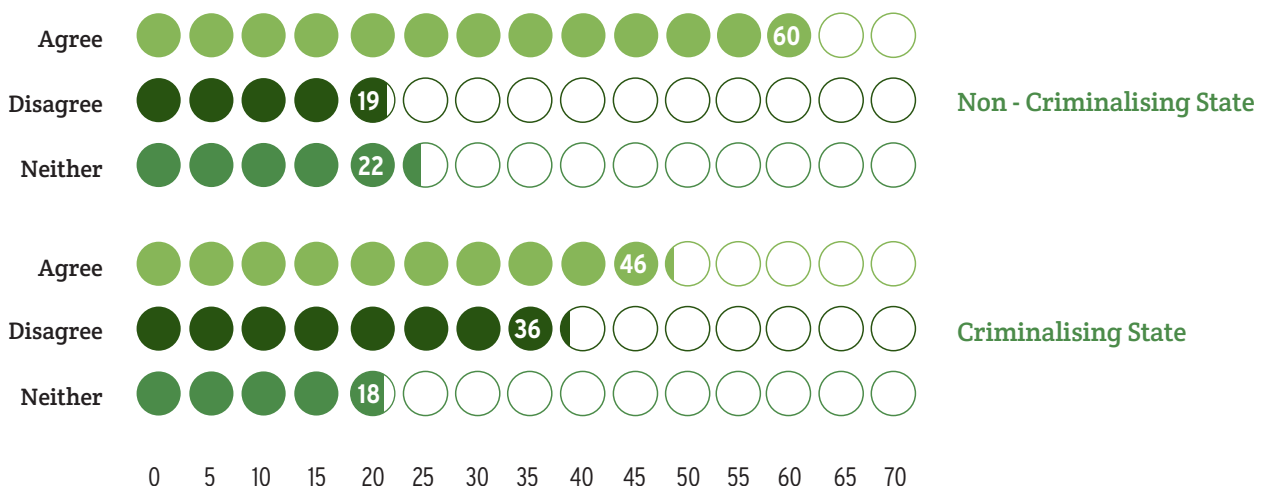
## Equal rights and protections and criminalizing States

Among the 77 countries we surveyed in 2017 are 25 States where same sex sexual activity is criminalized. How existing law affects attitudes, or indeed of interest to sexual orientation-related human rights activists how attitudes can affect law, is quite elusive to measure. However, the data retrieved in this survey presents the following insights, where there are clear-cut attitudinal differences.

Regarding the statement “Equal rights and protections should be applied to everyone, including people who are romantically or sexually attracted to people of the same sex”, the average of 52 non-criminalizing States 60% agreed, 19% disagreed and 22% answered ‘neither’, while in criminalizing States, just 46% agreed, 36% disagreed and 18% replied neither.

The real ‘story’ here is that in the criminalizing States taken as a collective average, only just over one third of their populations (36%) are overtly against equal rights being applied regardless of sexual orientation. This is a remarkably low percentage - just over one third of these populations combined - and should give pause to those who assume their culture has always been against diversity in sexual orientation, in contrast to what some of their politicians or religious leaders portray.

## Attitudes to applying equal rights re: sexual orientation



Of course, both across and within regions, there are great variations in relative percentages emerging from countries. Within some criminalizing States, the register regarding whether equal rights and protections should apply, swings around 37% in Bangladesh and Cameroon, 42% and 44% in Jordan and Saudi Arabia

to around 50% in Ethiopia and Tanzania. At the other extreme, we see the 19% average figure (those who disagree with the proposition in non-criminalizing States) contains ranges around 12% in Thailand and Portugal, and slightly higher across many of the countries of the Americas.

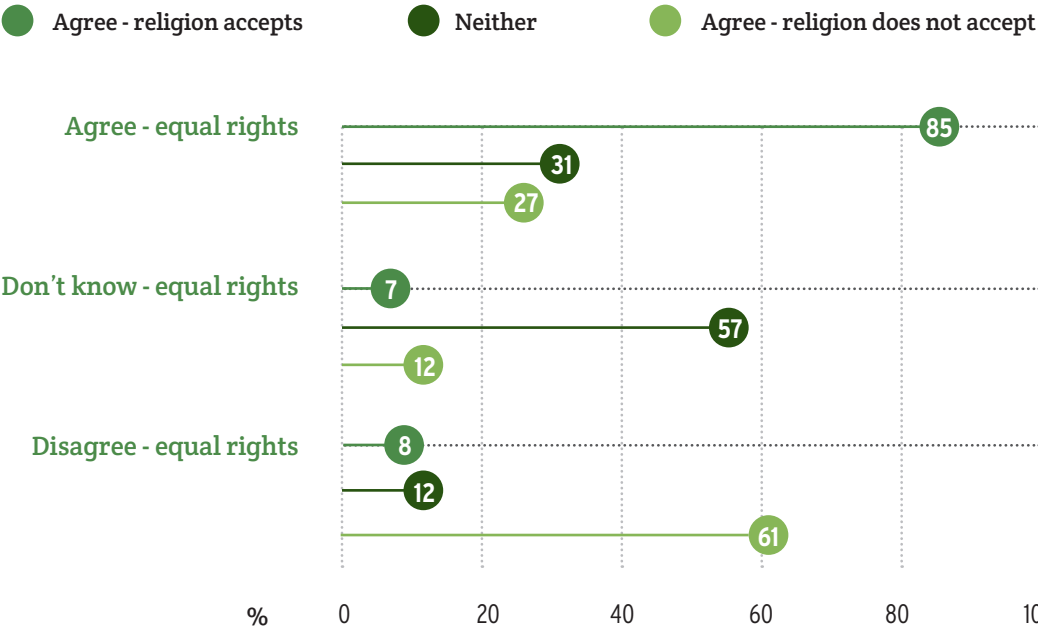


## Equal rights and protections, and respect for one's religion

This survey provides a quite startling insight into the intersection of attitudes regarding religion and to equal rights (n.82918). Of the 23366 respondents (28% of n) that “somewhat” or “strongly” disagreed that “it is possible to respect my religion and be accepting of people who are romantically or sexually attracted to people of the same sex”, 61% of them would not agree that “equal rights and protections should be applied to everyone, including people who are romantically or sexually attracted to people of the same sex”.

In stark contrast, of the 40439 who agree with the religion statement (49% of n), 85% agree with the statement about equal rights and protections being applied to all. For activists and their allies, it seems that there is quite a large dialogic space with and within faith communities on this range of attitudes.

### Equal rights and religious acceptance - sexual orientation



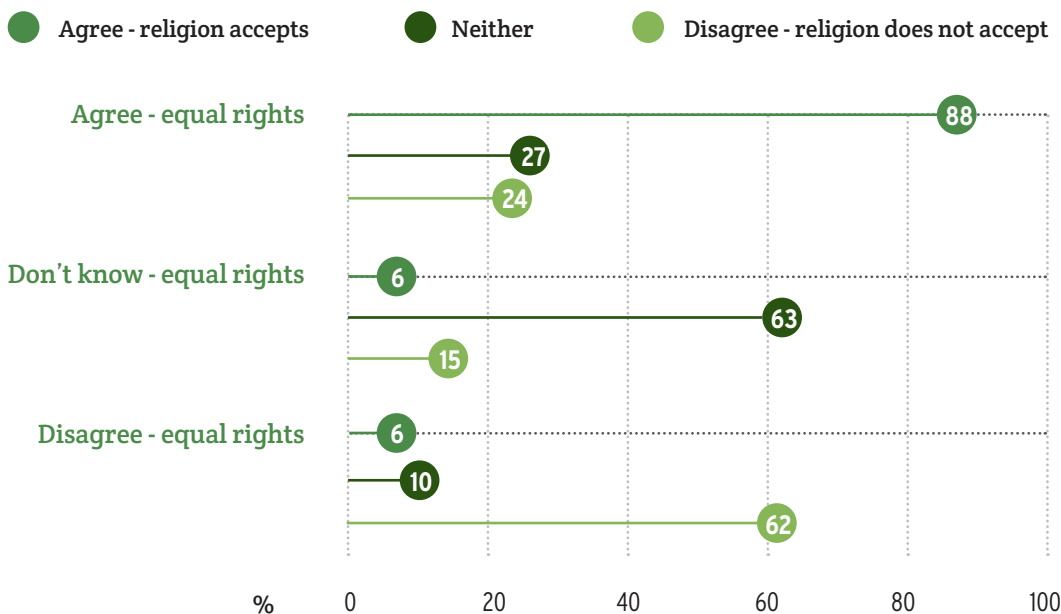
Similarly, when that same question is applied to gender identity, the findings are overall just above (slightly more definitive than the sexual orientation figures above). Here we see that around 88% of those who feel that equal rights and protections should be applied to everyone also feel that there is no conflict between their religious beliefs and their acceptance of people who dress, act or identify as one sex although they may not have been born into it. This comprises around 54% of the overall cohort (n=81338).

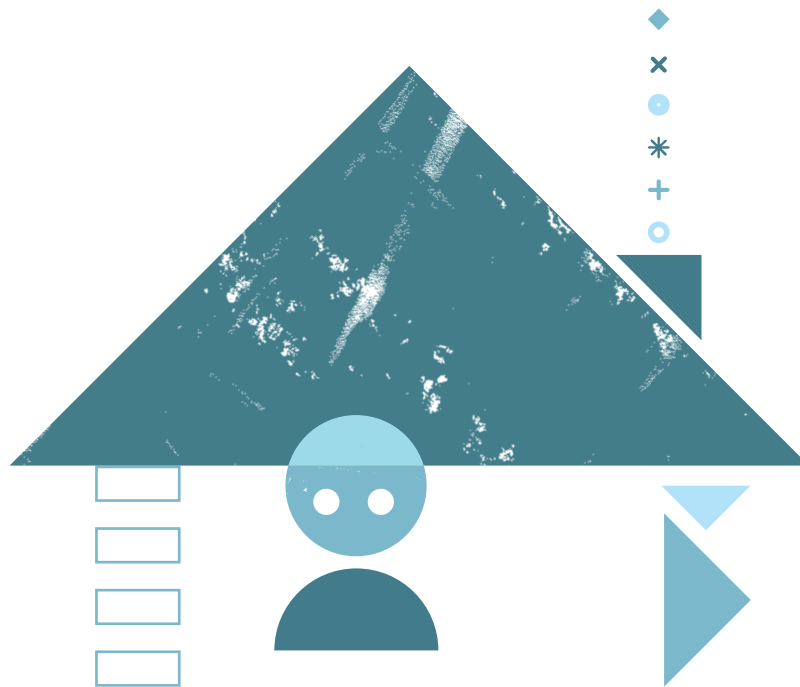
On the converse, we see that around 62% of the cohort who do not accept that equal rights and protections should be applied to all, also feel that it is not possible to reconcile their religious beliefs and acceptance of gender diversity. This comprises approximately 23% of the overall cohort (n=81338). Similarly, 24% of the overall cohort neither agree nor disagree about equal rights and of these 63% do not know if they know someone.

*Equal rights and protections should be applied to everyone, including people who dress, act or identify as one sex although they were born as another.*

*> It is possible to respect my religion and be accepting of people who dress, act or identify as one sex although they were born as another.*

## Equal rights and religious acceptance gender identity



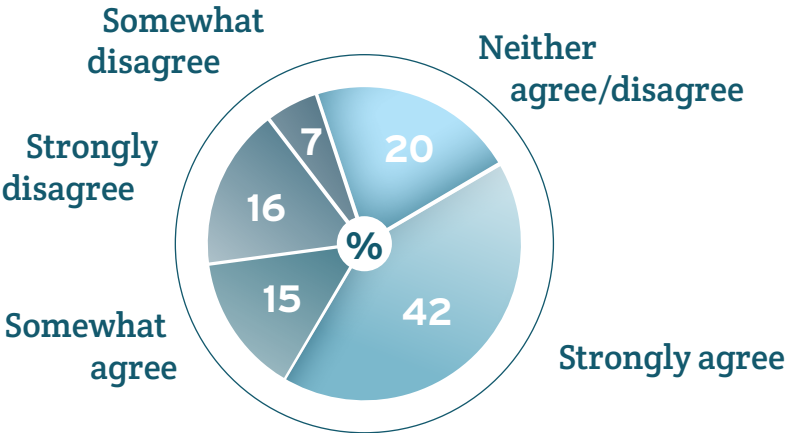


## Work protection

A person's ability to earn a living, and the opportunity to flourish in one's work life without discrimination based on a personal characteristic (sexual orientation or gender identity), has increasingly been recognised as a fundamental right in States across the globe. The data in here should be useful to employer organisations and businesses looking to improve awareness of diversity in the workplace.

Of the entire cohort (n.103768) that answered this question, around 57% respond positively (strongly and somewhat agreed) to the statement that “all workers, including those who are romantically or sexually attracted to people of the same sex, should be protected from workplace discrimination.” Only 23% appear to overtly disagree with that statement, with a further 20% neither agreeing nor disagreeing.

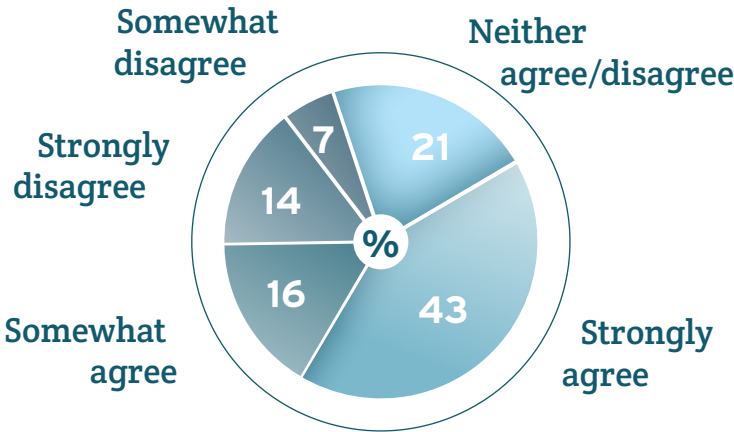
### Work protection: sexual orientation



It is notable that the figures returned for the equivalent and separate question on gender identity produced virtually identical results: there is a slight shift of those that strongly or somewhat agree by 1% respectively, thus reducing the overall figure of those that strongly disagree (to 14%, while its 16% in the sexual orientation question).

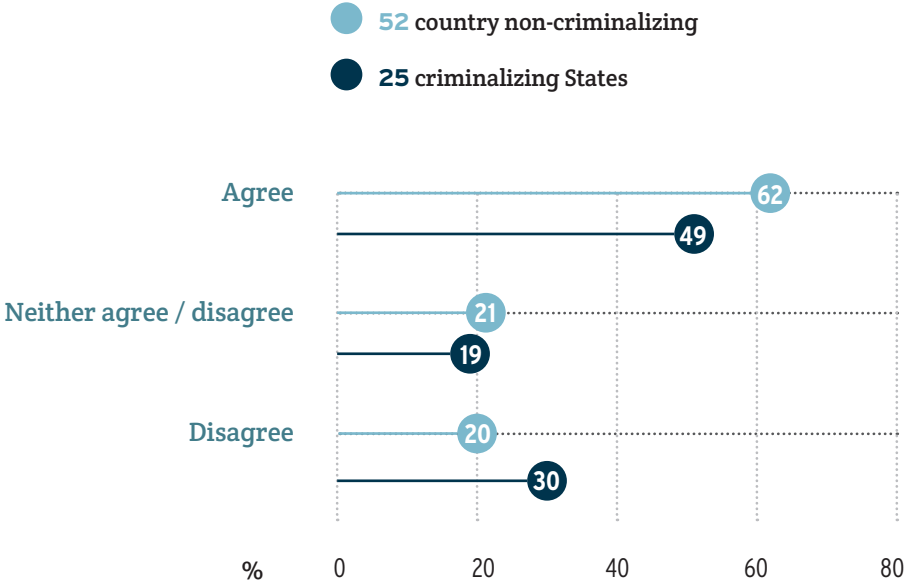
*“All workers, including those who dress, act or identify as one sex although they were born as another, should be protected from workplace discrimination.”*

### Work protection: gender identity



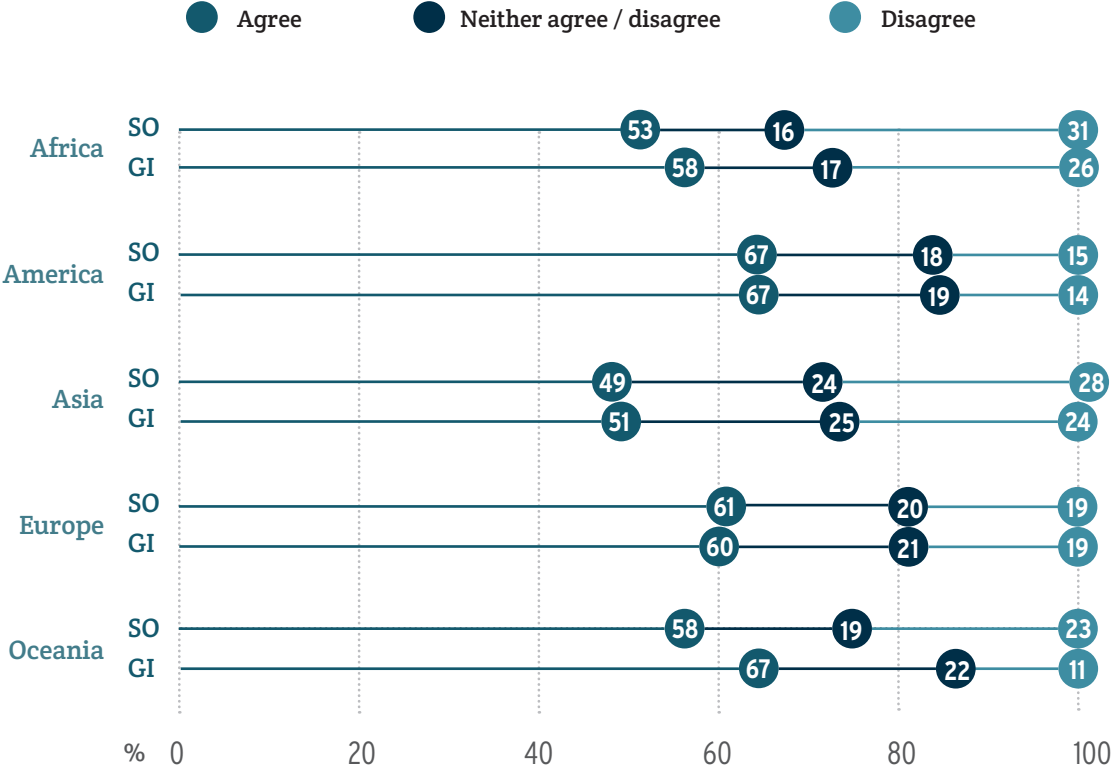
Looking at these attitudes within States that criminalize same sex sexual activity and those that do not, there are quite distinct differences in attitudes to this question. Around 62% of respondents in the 52 non-criminalizing States agree that work protection should apply to all workers, no matter their romantic or sexual preferences, while 49% feel the same in the 25 criminalizing States surveyed: a 13% difference. Similarly, only 20% disagree with the proposition in the 52 States, while 30% disagree that workplace protection should be applied to all workers.

### Work protection: Criminalising States



This chart offers a swift glimpse at two elements: firstly the comparative rates across the world's regions of acceptance or rejection of the proposition that all workers, no matter their sexual orientation and/or gender identity, should be protected from workplace discrimination. The second glimpse this chart provides is the breakdown by sexual orientation or gender identity and a comparison between attitudes to both: there is a slightly warmer reception in regard to gender identity across the regions.

### Work protections: by regions - SO and GI



This chart further breaks down this data on attitudes towards non-discrimination provision in the workplace by sub-region. This breakdown is perhaps more revealing and useful to advocates, in that it shows the

swings in opinion within regions. For example, only 36% of the Central Asian cohort agree with the proposition, while an average of 68% agree in the South American countries

## Sexual orientation n. | ● Gender identity

STATE	AGREE %	NEITHER % Agree nor Disagree	DISAGREE %	NUMBERS
<b>AFRICA</b>	48   49	16   16	35   35	20273   19164
NORTH	38 42	21 23	41 36	4109 3724
SUB SAHARAN	51 51	15 14	34 35	16966 15546
<b>AMERICAS</b>	67   68	18   18	16   13	21156   19098
SOUTH AMERICA (8 States)	67 70	18 17	14 12	10733 11200
CARIBBEAN (2 States)	58 60	23 23	19 17	2770 2796
CENTRAL AMERICA (3 States)	67 70	17 17	17 13	3693 3498
NORTH AMERICA (2 States)	66 67	17 19	17 15	3410 2595
<b>ASIA</b>	48   52	23   24	30   23	32098   32190
CENTRAL ASIA (2 States)	44 46	22 22	35 32	3936 2341
MIDDLE EAST (6 States)	44 47	20 21	38 32	6347 6073
SOUTH ASIA (4 States)	50 53	15 18	37 30	6476 6040
SOUTH-EAST ASIA (6 States)	53 60	22 23	26 17	8279 8075
EAST ASIA (5 States)	48 49	33 36	19 15	8188 6946
<b>EUROPE</b>	60   60	21   21	21   18	28300   26921
WESTERN EUROPE (6 States)	64 65	20 21	16 14	13783 12949
EASTERN EUROPE (5 States)	55 56	21 21	26 22	12556 14189
<b>OCEANIA</b>	65   65	20   23	15   11	2007   1954

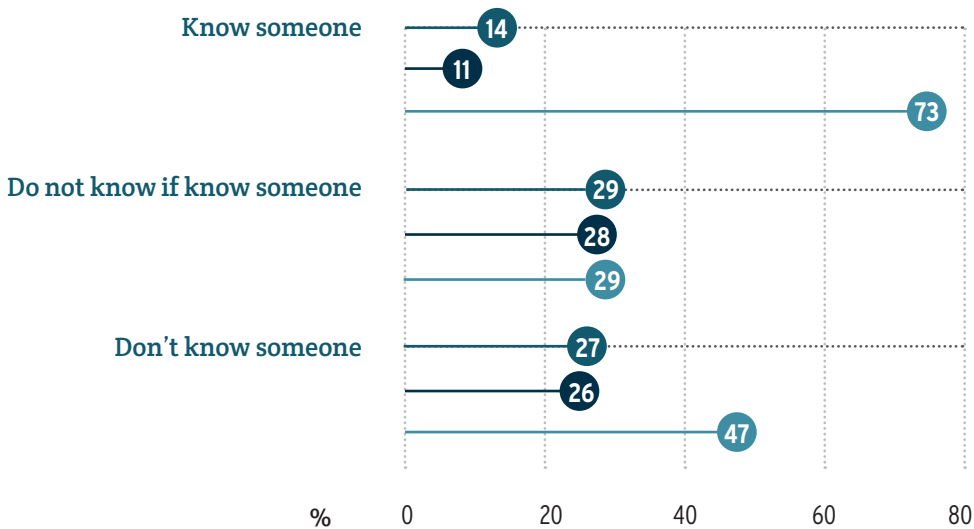
*All workers, including those who are romantically or sexually attracted to people of the same sex, should be protected from workplace discrimination.*

> *Do you personally know someone who is romantically or sexually attracted to people of the same sex?*

Of the 85884 respondents who replied to the statement “All workers, including those who are romantically or sexually attracted to people of the same sex, should be protected from workplace discrimination”, and who also answered “Do you personally know someone who is romantically or sexually attracted to people of the same sex?” 43% of the cohort know someone, 39% say they do not know someone, and 18% do not know if they know someone. Of the 43% who do know someone, 73% agree that protection from discrimination in the workplace should be extended to sexual orientation, while only 47% of those who do not know someone feel similarly.

## Work protection, knowing someone and sexual orientation

● Agree - work protection    ● Neither - work protection    ● Disagree - work protection

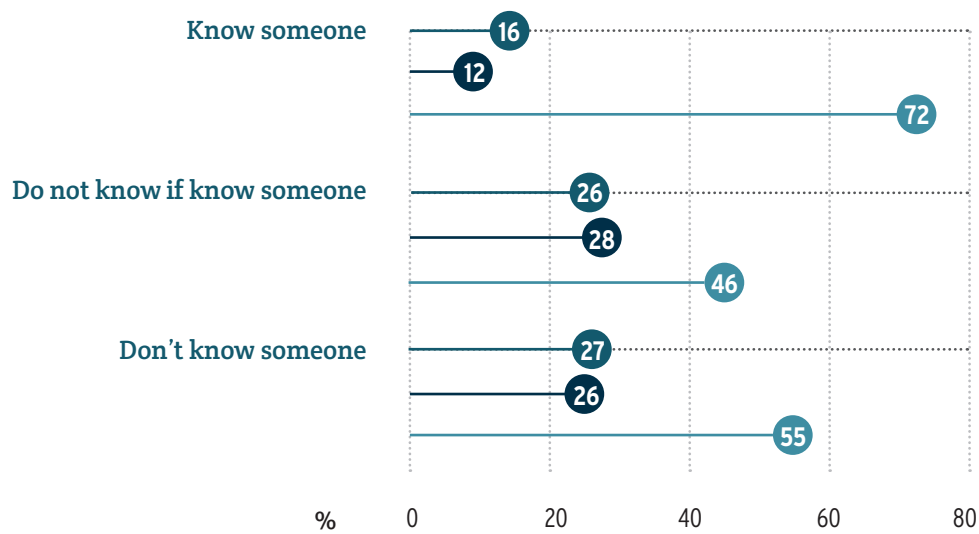




Of the 84140 respondents who replied to the statement “All workers, including those who dress, act or identify as one sex although they were born as another, should be protected from workplace discrimination”, and who also answered “Do you know someone who dresses, acts, or identifies as one sex although they were born as another?” 36% of this cohort know someone, 45% say they do not know someone, and 19% do not know if they know someone. Of the 35% who do know someone, 72% agree that protection from discrimination in the workplace should be extended to sexual orientation, while 55% of those who do not know someone feel similarly (an increase on the equivalent sexual orientation figures above).

## Work protection, knowing someone and gender identity

● Agree - work protection    ● Neither - work protection    ● Disagree - work protection

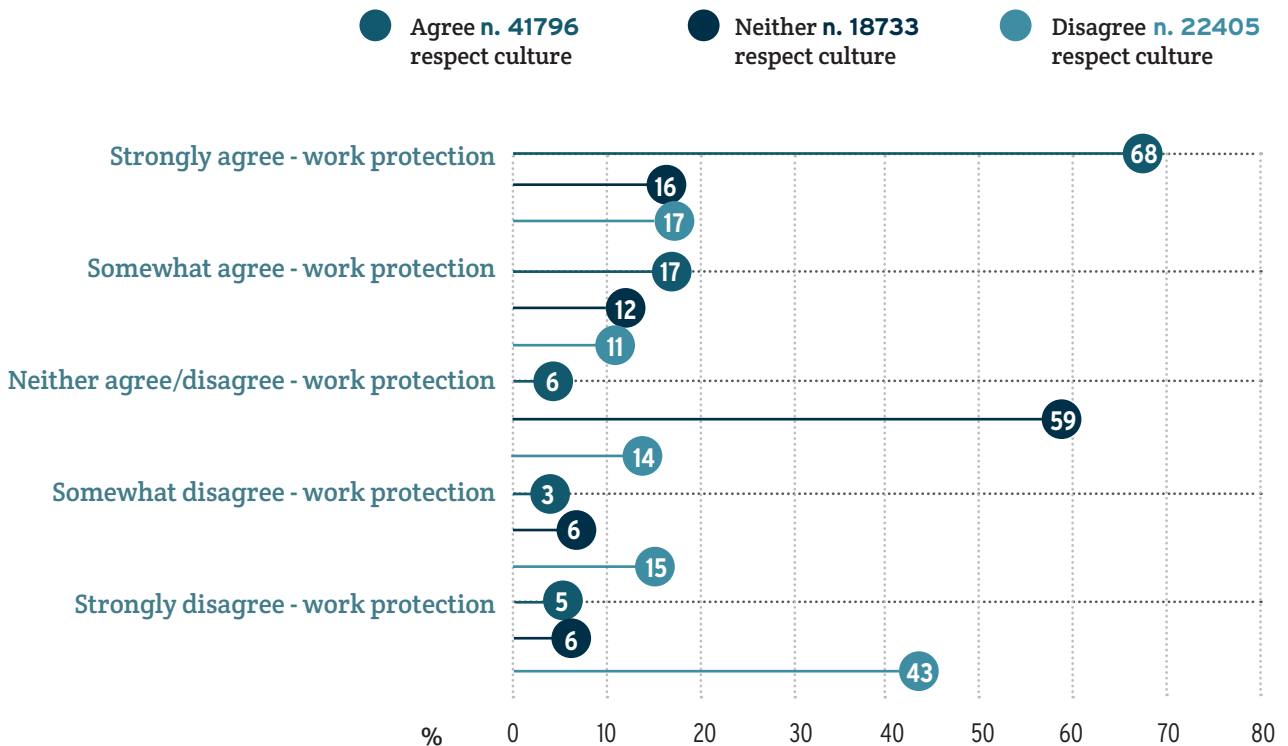


## Cultural attitudes and the workplace

This survey data demonstrates that there is strong accord between those who agree (strongly agree and somewhat agree) that all workers should be protected from discrimination and those that agree its possible to accept their culture and sexual diversity.

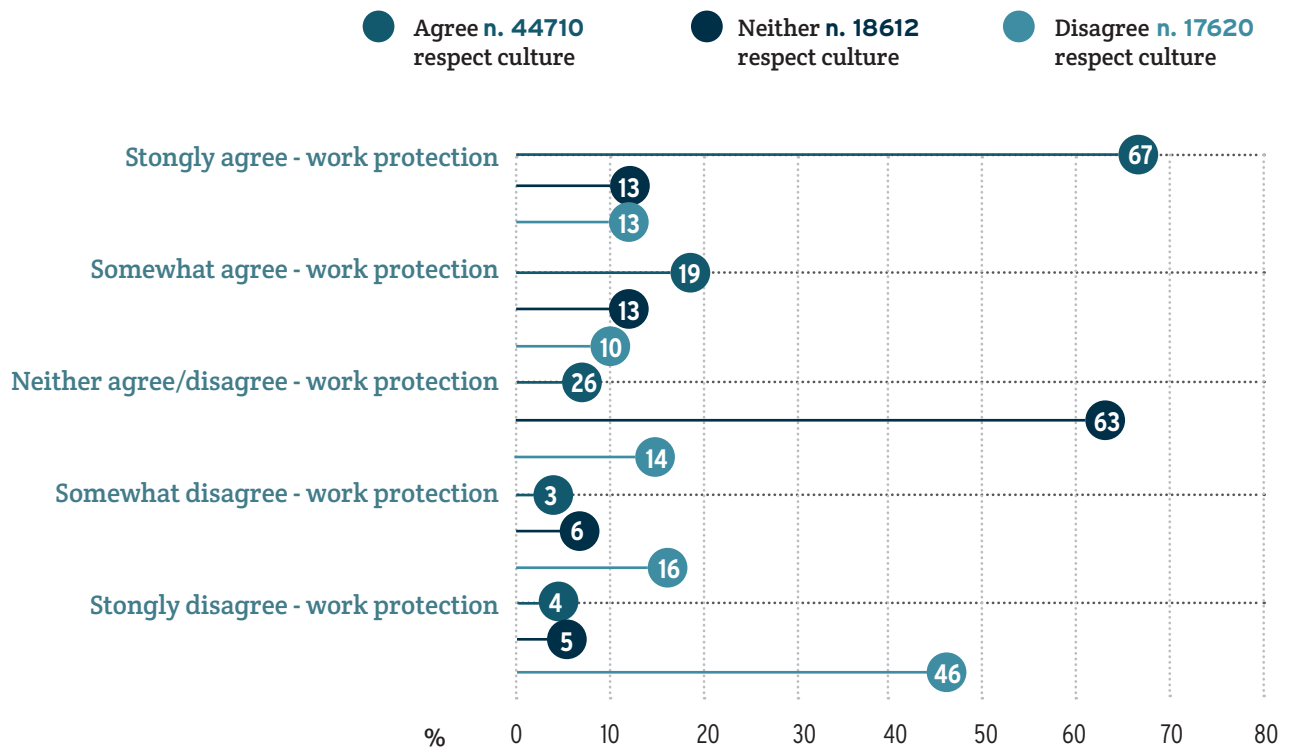
As regards sexual orientation, of the cohort that agrees that **“it is possible to respect my culture and be accepting of people who are romantically or sexually attracted to people of the same sex”**, 85% of them agree that **“all workers, including those who are romantically or sexually attracted to people of the same sex, should be protected from workplace discrimination”**. Of those that disagree they can respect their culture and be accepting, 58% of them disagree with the provision of protection in the workplace from discrimination on the basis of sexual orientation.

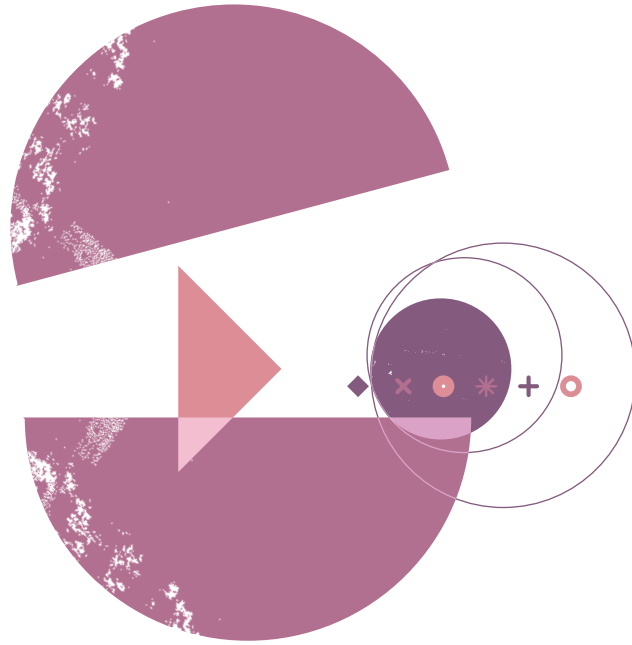
### Work protection and cultural acceptance: sexual orientation



Regarding gender identity, of the cohort that agrees that “it is possible to respect my culture and be accepting of people who dress, act or identify as one sex although they were born as another” 86% of them agree that “all workers, including those who dress, act or identify as one sex although they were born as another, should be protected from workplace discrimination”. Of those that disagree they can respect their culture and be accepting, 62% of them disagree with the provision of protection in the workplace from discrimination on the basis of gender identity.

### Work protection and cultural acceptance: gender identity



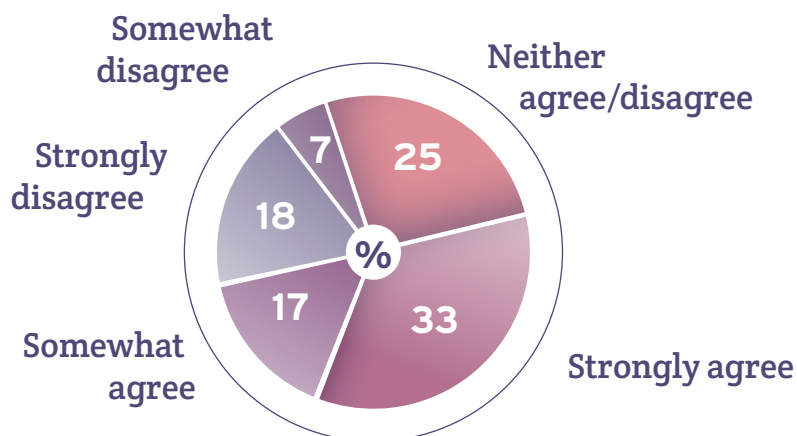


## Legal gender recognition

“Adults who dress, act or identify as one sex although they were born as another should be granted full legal recognition of the identity they declare”

Of the 100217 respondents from all around the world who gave a reaction to the statement that ‘adults who dress, act or identify as one sex although they were born as another should be granted full legal recognition of the identity they declare’, half (50%) of them agreed (33% and 17%), and a quarter neither agreed nor disagreed. The remainder – only one quarter of the cohort (18% and 7%) – disagreed with this statement.

### Legal recognition should be granted?



Interestingly, there appears to be just tiny variations in these public attitudes towards legal gender recognition in those States that have some form of recognition that are included in this survey. Unlike attitudes towards the criminalization of same sex sexual acts (see next section), the presence of the law seems to have little impact on the respondent attitudes. Often gender recognition laws pass into the sphere of administrative law, and although ‘cross-dressing’ or other provisions may have had a misdemeanor status in criminal codes, repeal of such statutes do not generally get much public attention. It should also be noted that the requirements for legal gender recognition varies widely and are at times unclear, even where gender marker changes are nominally available.

Of course, at the national levels there are all sorts of variations in responses to this statement. Rejecting the concept, Uzbekistan (52%), Tanzania (45%), Saudi Arabia (48%), Kazakhstan (41%), Jordan (47%), Egypt (39%), Bangladesh (44%), Azerbaijan (45%) and Algeria (47%), are all decidedly hostile to this idea, and there are various others that breach the 30% barrier. In contrast, many countries of the Americas, Portugal, Spain, South Africa rise above the 60% mark in positive reception of the idea. Interestingly, Thailand, China and Taiwan returned very high ‘neither agree nor disagree’ responses at 45%, 40% and 45% respectively.

## Legal gender recognition and equal rights and protections

Adults who dress, act or identify as one sex although they were born as another should be granted full legal recognition of the identity they declare.

> Equal rights and protections should be applied to everyone, including people who dress, act or identify as one sex although they were born as another.

Just over 80,000 respondents (n.81052) worldwide represent the full cohort who answered both of the questions.

The number that agrees with the equal rights and protections statement stands at 48056 (59% of n). Of these, 76% agree with granting recognition, while 11% disagree with granting recognition rights. The other 13% neither agree nor disagree with the granting of recognition.

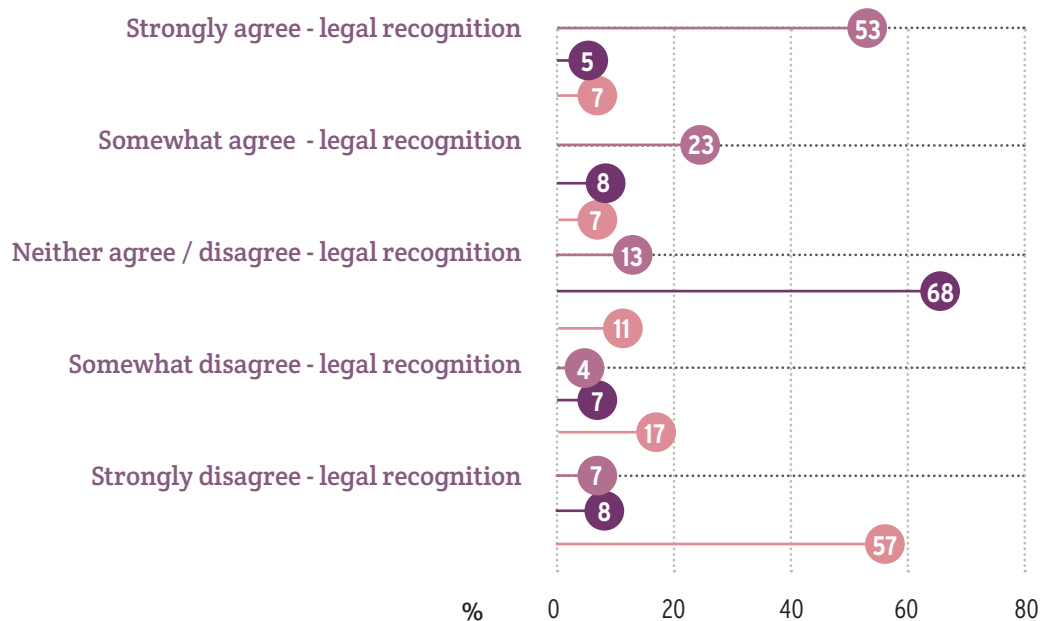
The number that disagree with the equal rights and protections statement stands at 15901 (20% of n). Of these 74% disagree with legally granting recognition, while 14% agree that recognition rights should be granted. The remainder (15%) neither agree nor disagree with the granting of recognition, while disagreeing that equal rights and protections should be applied to gender identity and expression.

## Legal gender recognition and equal rights

● Agree n. 48056 equal rights

● Neither n. 17095 equal rights

● Disagree n. 15901 equal rights



### Legal gender recognition and knowing someone

*Adults who dress, act or identify as one sex although they were born as another should be granted full legal recognition of the identity they declare.*

> *Do you know someone who dresses, acts, or identifies as one sex although they were born as another?*

The evidence found in this survey, where over 84,000 (n.84207) responded to both the statement and the question above, is that when respondents know someone belonging to gender minority their views tend to be more inclusive than those that do not.

Of those that know someone (30290 or 36% of n), 63% of them agree that legal recognition should be granted, while 22% of that cohort disagree it should be granted, and the remaining 15% answering 'neither'.

Of those that do not know someone (37640 or 45% of n), 44% of them agree that legal recognition should be granted, while 27% of that cohort disagree, and the remaining 30% answering 'neither'.

Of those that do not know if they know someone (16278 or 20% of n), 42% of them agree that legal recognition should be granted, while 28% of that cohort disagree, and the remaining 31% answering 'neither'.

### Legal gender recognition and knowing someone



## Legal gender recognition and comfort when socializing

*Adults who dress, act or identify as one sex although they were born as another should be granted full legal recognition of the identity they declare.*

*> How comfortable are you socializing with people who openly dress, act, or identify as another sex from the one in which they were born?*

Of the over 80,000 (n = 81261) who responded to both the statement and the question above, it is clear that there is a marked correlation with respondents' comfort levels socializing with people who's diverse gender identity or gender expression is not hidden, and attitudes as to whether gender recognition should be legally granted to those that choose to obtain it.

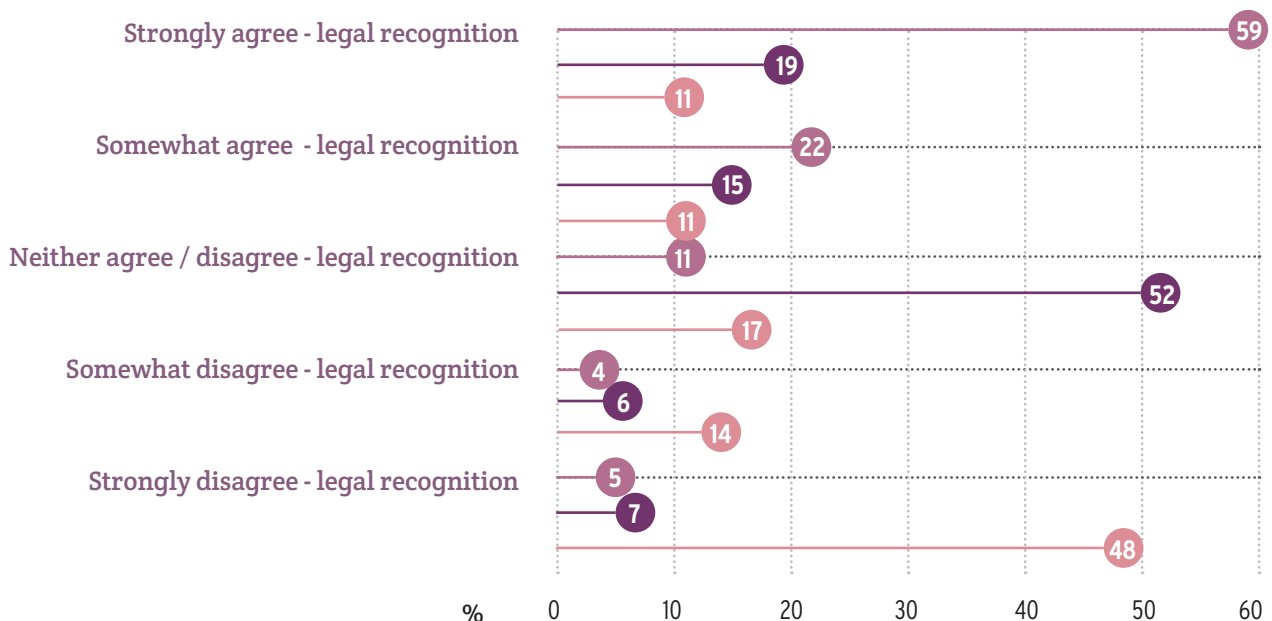
Of the cohort who feel comfortable socializing with those of diverse gender identity 81% agree with legal gender recognition. Only 9% of this cohort disagree that recognition rights should not be provided

Of the cohort that expressed 'neither' regarding their comfort levels, 52% neither agree nor disagree agree with legal recognition. A further 11% of those who feel comfortable socializing, and 17% who feel uncomfortable also answered 'neither' regarding recognition.

Of those that feel uncomfortable socializing with those of diverse gender identity, 62% of them disagree with legal recognition. However, 22% of this cohort believe that gender recognition should be extended, and 17% neither agreed nor disagreed.

## Legal gender recognition and comfort when socializing

● Comfortable n. 34866      ● Neither n. 23329      ● Uncomfortable n. 22066





## Legal gender recognition and respect for my culture

Adults who dress, act or identify as one sex although they were born as another should be granted full legal recognition of the identity they declare.

> It is possible to respect my culture and be accepting of people who dress, act or identify as one sex although they were born as another.

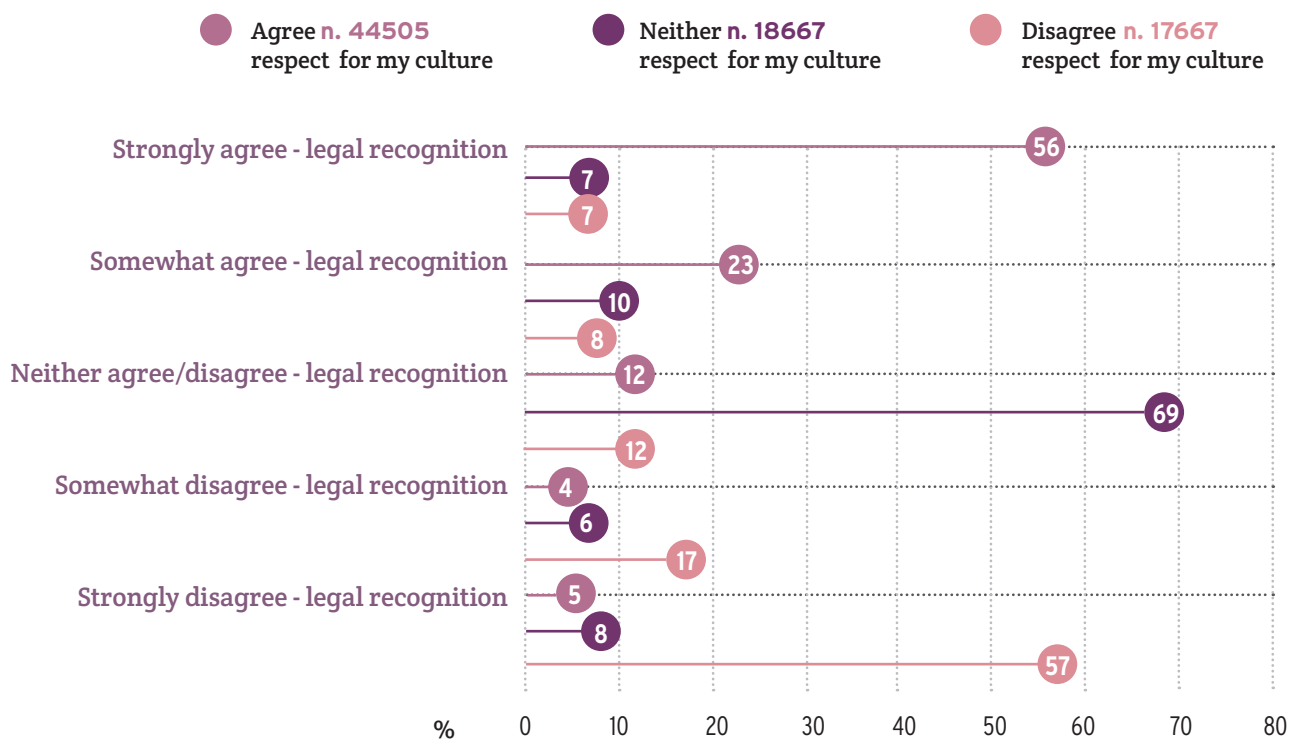
Of the over 80,000 (n = 80839) who responded to both the statements above, it seems that there are quite polarized views on this subject of being able to respect one's culture, and one's position on whether gender recognition should be granted.

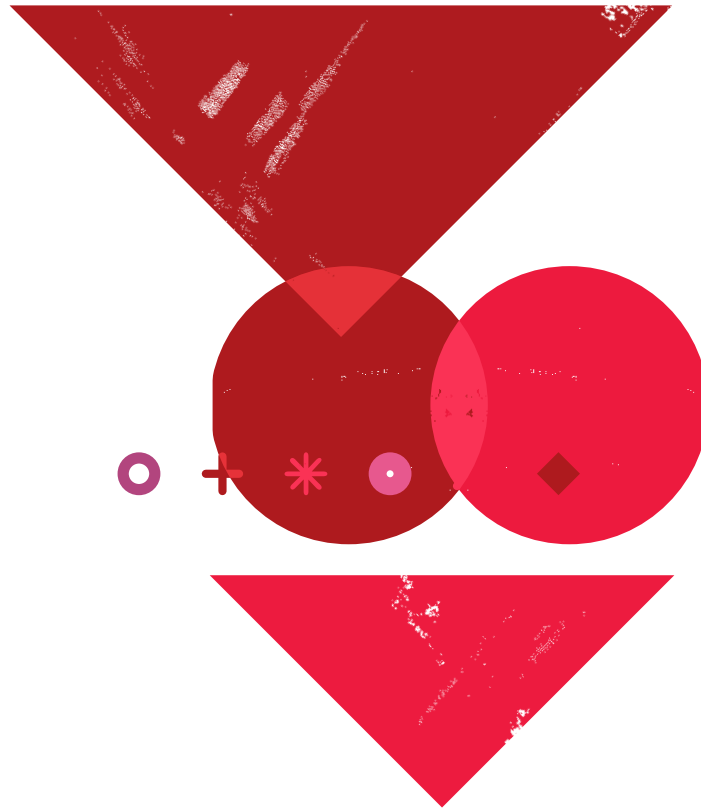
Of those who agree they can respect their culture and be accepting of diverse gender identity, 79% of them agree with gender recognition. Only 9% of this cohort disagree that recognition rights should be provided.

Of those who fall into the 'neither' category regarding respecting their culture and being accepting of gender diversity, 69% of them expressed 'neither' to legal gender recognition. However, 17% of them support gender recognition, while 14% do not.

Finally, of those who disagree they can respect their culture and be accepting, 74% of them disagree with legal gender recognition.

## Legal gender recognition and respect for my culture





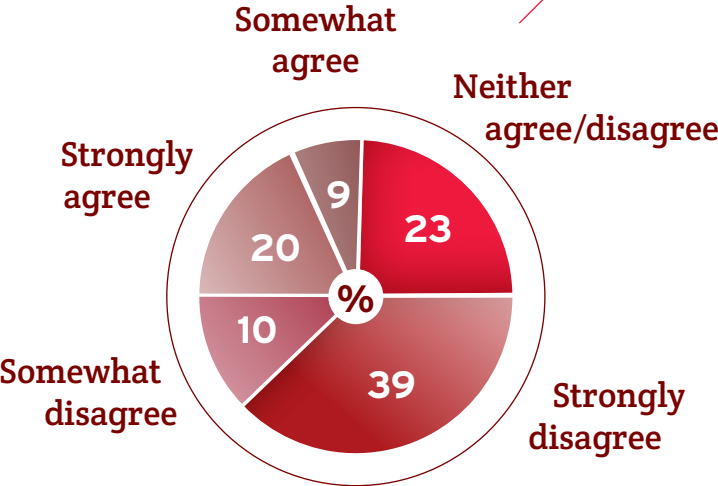
## Criminalization of same sex engagement

“People who engage in romantic or sexual relationships with people of the same sex should be charged as criminals.”

105606 people responded to the statement “**people who engage in romantic or sexual relationships with people of the same sex should be charged as criminals.**” In some of the world’s countries where we surveyed, agreement with this sentiment is in single

percentile figures, while in under 10 others it reaches around or above 50%. As an average of across the world, only 29% of the populations surveyed across 77 countries agreed with this statement.

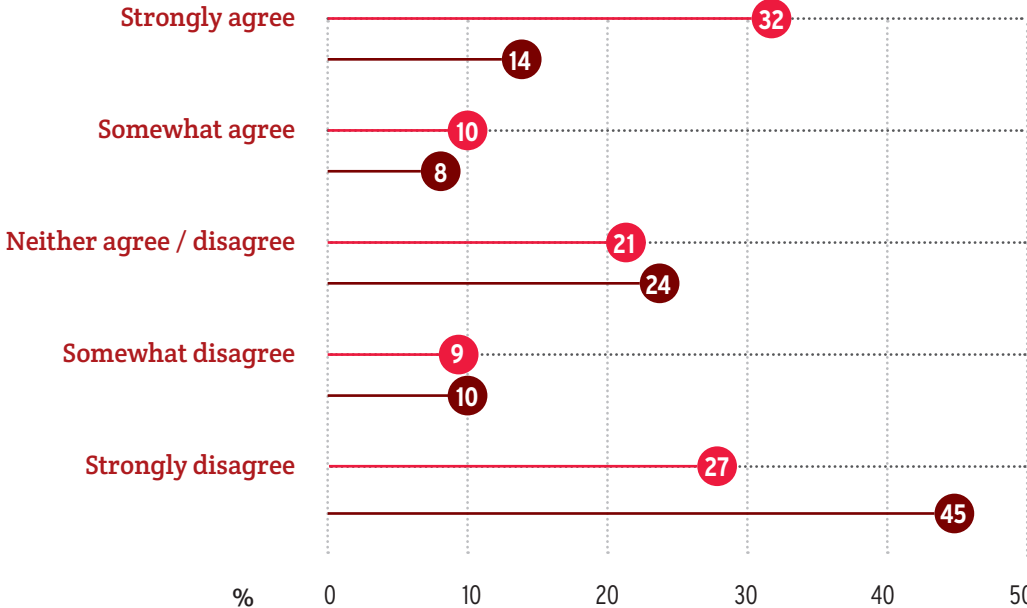
**Criminalization - all 77 States**



In criminalizing States, unsurprisingly, the percentages that agree that same sex romantic or sexual relationships should be criminalized increases substantially as the graph below illustrates. 42% of those surveyed in these States were in agreement with the proposition, as opposed to just 22% in States that have decriminalized same sex sexual activity, or indeed had never criminalized it in the first place.

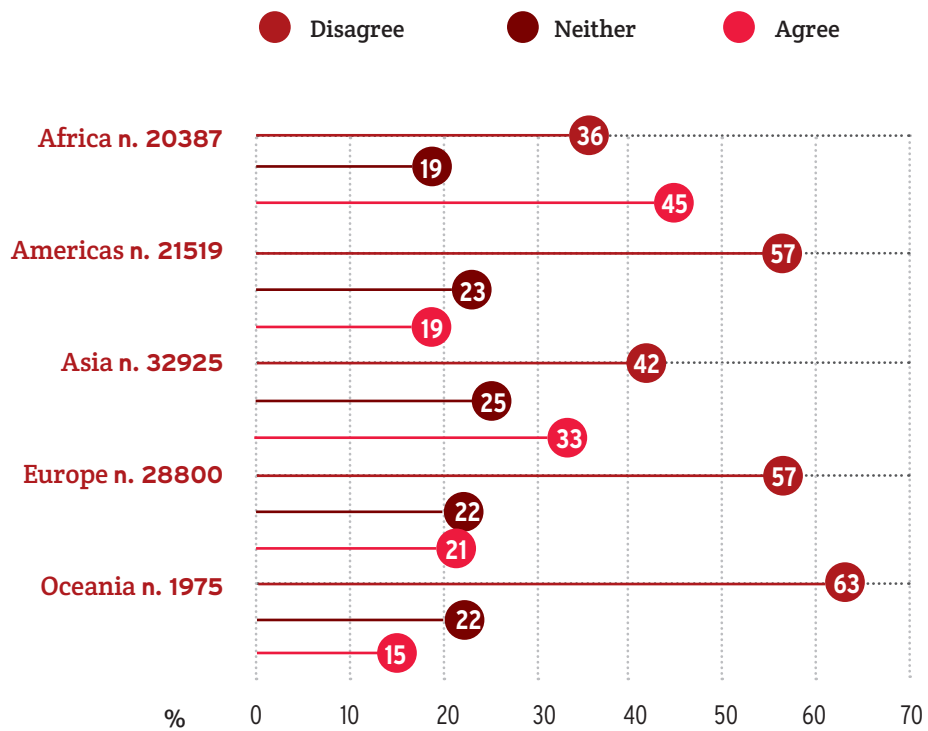
**Criminalization: same sex activity**

25 criminalizing States 52 non-criminalizing States



Looking at regional levels, long-known trends in attitudes emerging from different parts of the globe are again verified through this data.

## Should same sex romantic or sexual activity be criminalized?



However, when the regions are further broken down into sub-regions, interesting details emerge. For example, in the two Central Asian countries surveyed (over 2500 respondents), Uzbekistan and Kazakhstan, 45% of the cohort agreed with the statement, while in East Asia, Japan, China, Taiwan, Hong Kong and South Korea with 8045 respondents, only 22% agreed.

North Africa and Central Asia present fairly dismal returns (35% and 34%) that disagree, somewhat or strongly, with the statement. Of course, as each region and sub-region has its own sexual and gender minority legal and socio-political histories, it is futile to attempt to rank them. More worthy of attention, would be to address the concerns that fuel such attitudes.

STATE	AGREE %	NEITHER % AGREE NOR DISAGREE	DISAGREE %	NUMBERS
<b>AFRICA</b>	<b>45</b>	<b>19</b>	<b>36</b>	<b>N. 20387</b>
North Africa (3 States)	43	22	35	N. 3942
Sub-Saharan Africa (12 States)	45	19	36	N. 16,445
<b>AMERICAS</b>	<b>19</b>	<b>23</b>	<b>57</b>	<b>N. 21519</b>
South America (8 States)	19	23	58	N. 11866
Caribbean (2 States)	22	31	47	N. 2731
Central America (3 States)	19	23	59	N. 3576
North America (2 States)	19	18	63	N. 3346
<b>ASIA</b>	<b>33</b>	<b>25</b>	<b>42</b>	<b>N. 32925</b>
Central Asia (2 States)	45	21	34	N. 2522
Middle East (6 States)	36	22	43	N. 7691
South Asia (4 States)	42	19	39	N. 6441
South-East Asia (6 States)	31	27	42	N. 8226
East Asia (5 States)	22	32	47	N. 8045
<b>EUROPE</b>	<b>21</b>	<b>22</b>	<b>57</b>	<b>N. 28800</b>
Western Europe	19	21	61	N. 13553
Eastern Europe	23	24	53	N. 15247
<b>OCEANIA</b>	<b>15</b>	<b>22</b>	<b>63</b>	<b>N. 1975</b>

## Attitudes to criminalization and knowing someone personally

*People who engage in romantic or sexual relationships with people of the same sex should be charged as criminals.*

> *Do you personally know someone who is romantically or sexually attracted to people of the same sex?*

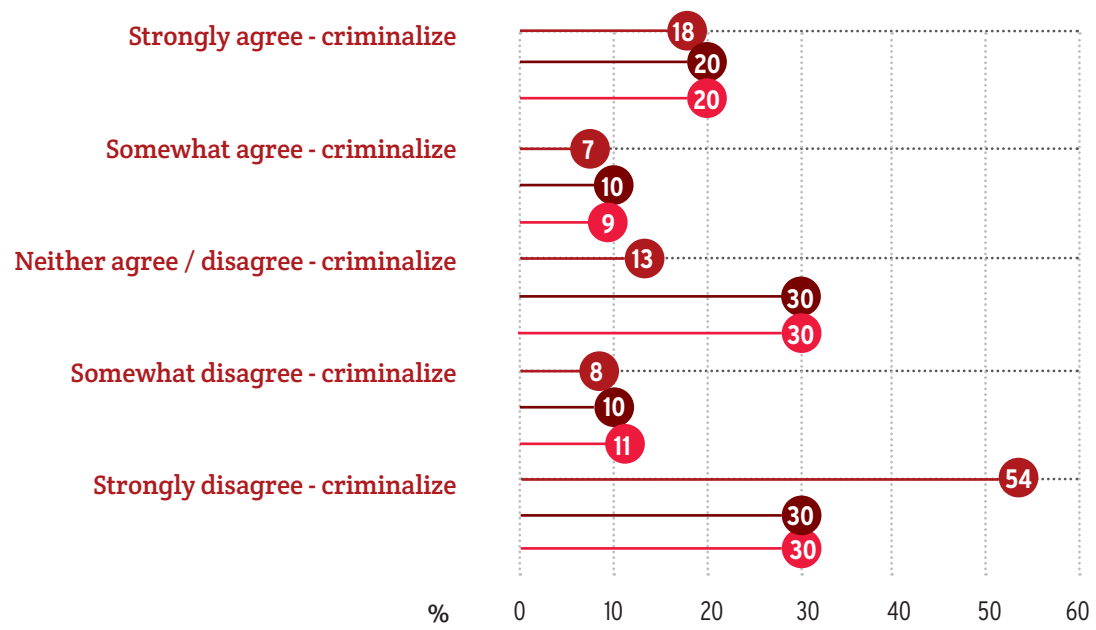
A finding that emerges repeatedly in this survey is that when respondents know people belonging to sexual and gender minorities, their opinions tend to be more inclusive and less harsh.

Over 85000 (n. 86624) respondents answered these, 43% knowing someone, 39% not knowing someone and 18% not knowing if they do know someone romantically or sexually attracted to people of the same sex. In the graph below, of those that disagree with the statement that people should be criminalized, 62% of those respondents know someone romantically or sexually attracted to people of the same sex (comprising around 27% of n). Only 25% of people who state that they know someone who would be directly affected by it, concur with criminalization (10% of n).



## Criminalization and knowing someone

● Yes n. 37220 I know someone
 ● Don't Know n. 15411 if I know someone
 ● No do not n. 33993 know someone



### Attitudes to criminalization and respect for my religion

*People who engage in romantic or sexual relationships with people of the same sex should be charged as criminals.*

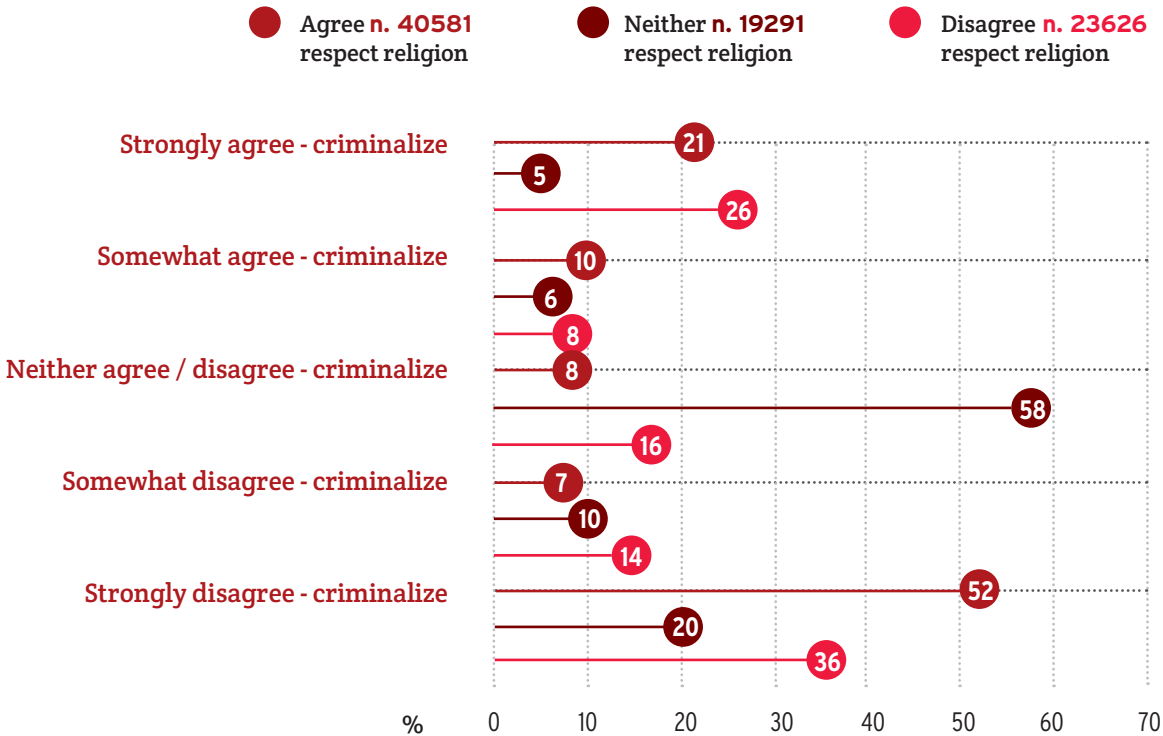
> *It is possible to respect my religion and be accepting of people who are romantically or sexually attracted to people of the same sex.*

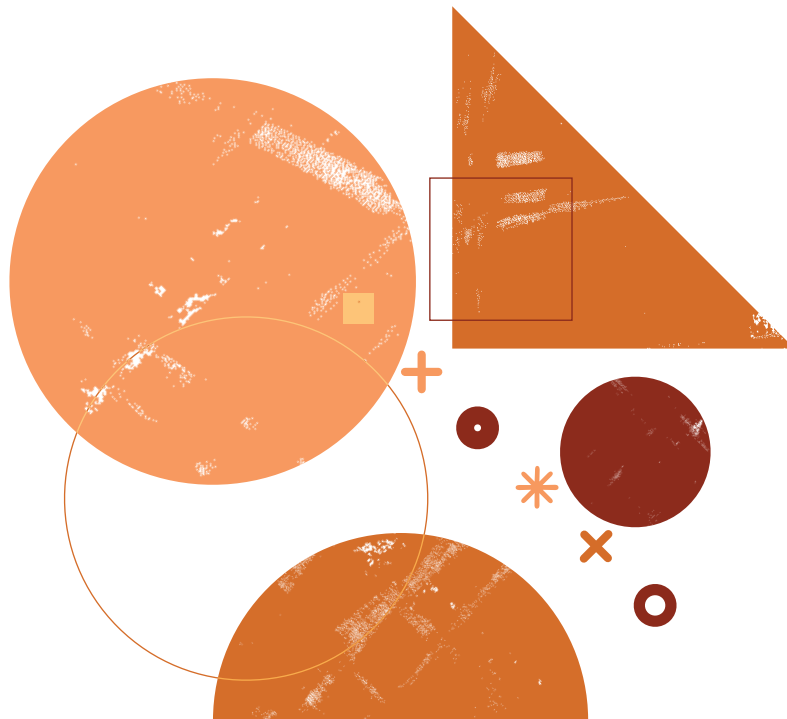
Over 83000 people (n-83499) answered this combination of questions, allowing us to see that of those respondents who agree it is possible to respect their religion and be accepting of sexual diversity (49% of n), that 59% of them reject (disagree) the notion of criminalization, while 31% of this cohort agree with it. This contrasts with the 34% of the cohort that disagree that it is possible to respect their religion and be accepting of sexual diversity, but do agree that people who engage in romantic or sexual relationships with people of the same sex should be charged as criminals.

It is particularly notable that of those who believe that it is not possible to respect their religion and be accepting of sexual diversity (23626 respondents), almost 50% of them disagree with criminalization (14% of n).

Of note, running this question on criminalization with the question on whether it is possible to “respect my culture” generates virtually identical results, with no notable differences.

### Criminalization and and respect for my religion





## Neighbours

This survey has three questions on respondents' attitudes to neighbours perceived to belong to sexual or gender minorities: two questions regarding male and female neighbours who they know had romantic or sexual relationships with others of the same sex, as well as one question about their responses to believing their neighbour is one sex, but who dresses, acts or identifies as another.

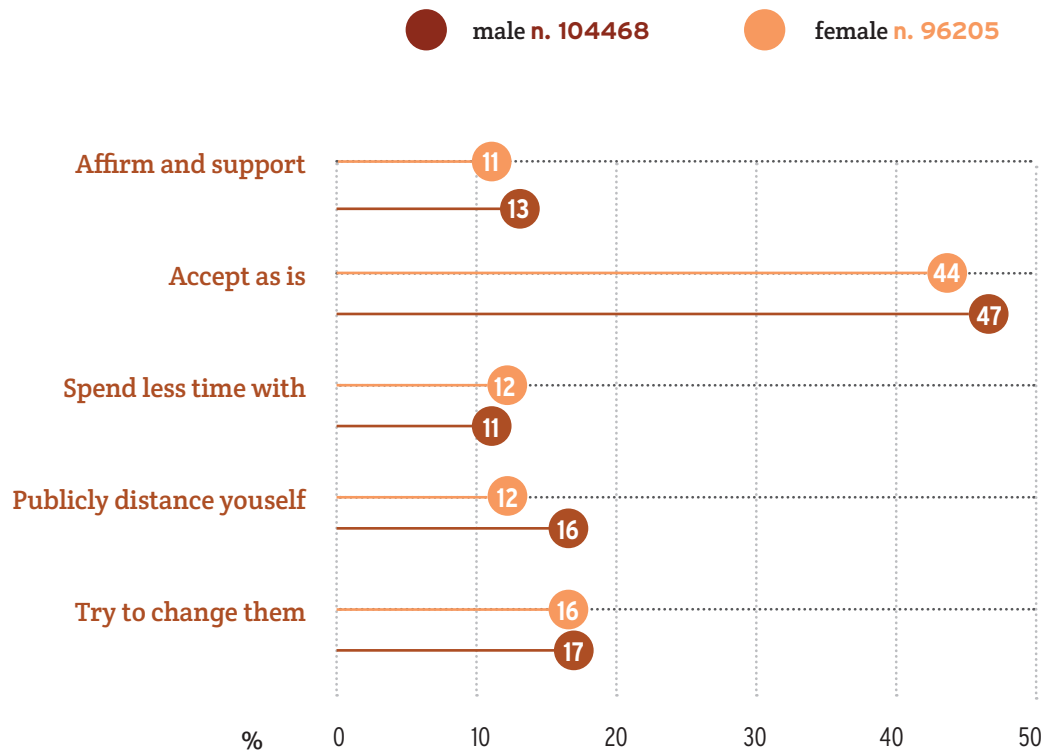


*If you had a female neighbor who you know had romantic and sexual relationships with other women, you would:*

*If you had a male neighbor who you know had romantic and sexual relationships with other men, you would:*

As an average of these 77 countries with a combined total of over 100,000 respondents surveyed around the world (for female neighbor n=96025, and male neighbor n=104468), it appears around 64% would give positive responses that affirm or accept. In this survey, only 16 countries returned more negatives (less than 50%) regarding attitudes to such a neighbor: most of these were just short of 50%): Uzbekistan (33%), Tanzania (33%), Sri Lanka (37%), Senegal (46%), Saudi Arabia (29%), Pakistan (45%), Morocco (41%), Jordan (27%), Iraq (37%), Iran (44%), Indonesia (49%), Egypt (31%), Cameroon (49%), Bangladesh (37%), Azerbaijan (37%) and Algeria (29%)

**If you had a male/female neighbour...**

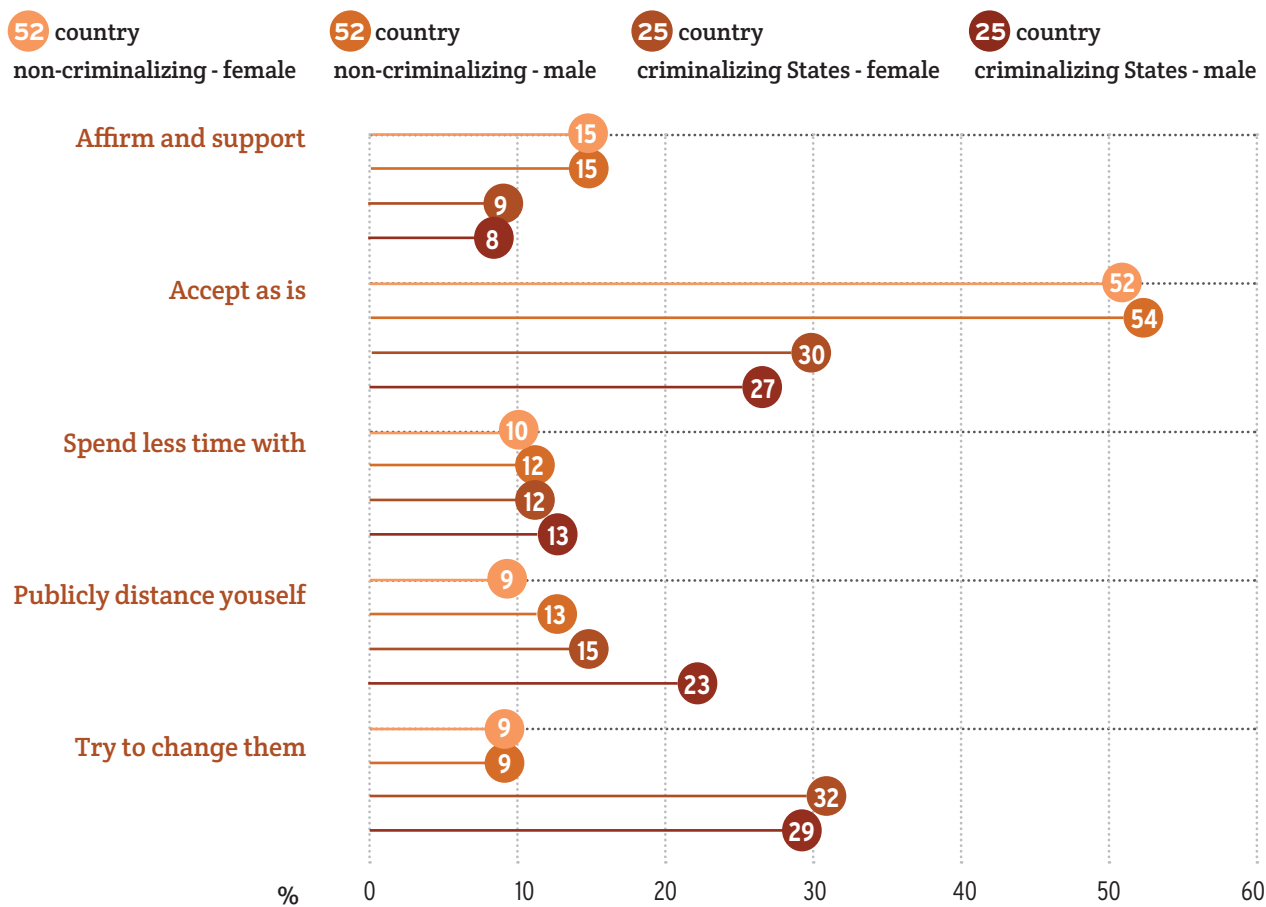


It is notable that an average of 32% of the cohort across the 25 States that criminalize same sex sexual relations stated that they would “try to change her”, and likewise 29% would ‘try to change him”, while the equivalent cohorts across the non-criminalizing States average at

9% who would take that approach. In these non-criminalizing States an average of 52% and 54% respectively accept a female or male neighbour as they are, while this drops to 30% and 27% in the criminalizing states.

*“If you believe your neighbour is one sex, but they dress, act or identify as another, you would:”*

### Response to neighbour in criminalizing and non-criminalizing States



There are all sorts of conditions imposed on individuals regarding the legal recognition of their own self-determined identity around the world. For example, currently in late-2017, in over 20 countries within the Council of Europe bloc, citizens must get sterilized before being granted legal gender recognition. People who express themselves at various points along the gender spectrum are often quite visible within societies and, more often targeted for violence and discrimination. It is notable that of the countries that have some form of legal gender recognition in this survey, there appears to be minimal variation in the attitudes expressed in countries with no such law.

### Neighbour - gender identity and expression



### Neighbours and respect for religion

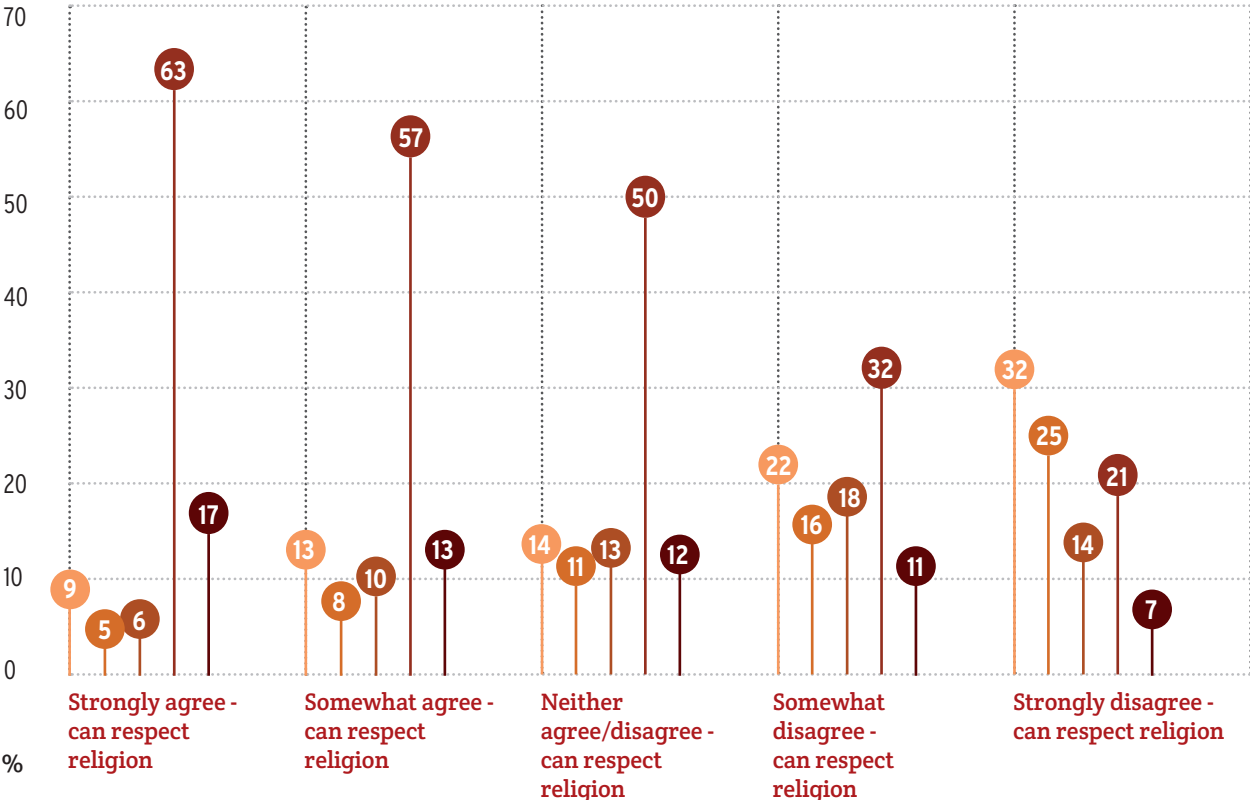
In total nearly 80000 (n-79652) responded to this combination of questions about respondents attitudes to respect for their religion, acceptance of sexual diversity and their female neighbor.

Of that section of the cohort that agree it is possible to respect their religion and be accepting (49% of n), 77% of them gave a positive response about a female neighbor. This contrasts sharply with the attitudes of those who do not believe it is possible to respect their religion and be accepting of sexual diversity (28% of n): 68% of these gave negative responses about a female neighbor who they know to have romantic or sexual attraction to other women.

*“If you had a female neighbor who you know had romantic and sexual relationships with other women, you would:”*

### Female neighbour and respect my religion

- Try to change them
- Publicly distance yourself
- Spend less time with them
- Accept them
- Affirm and support them

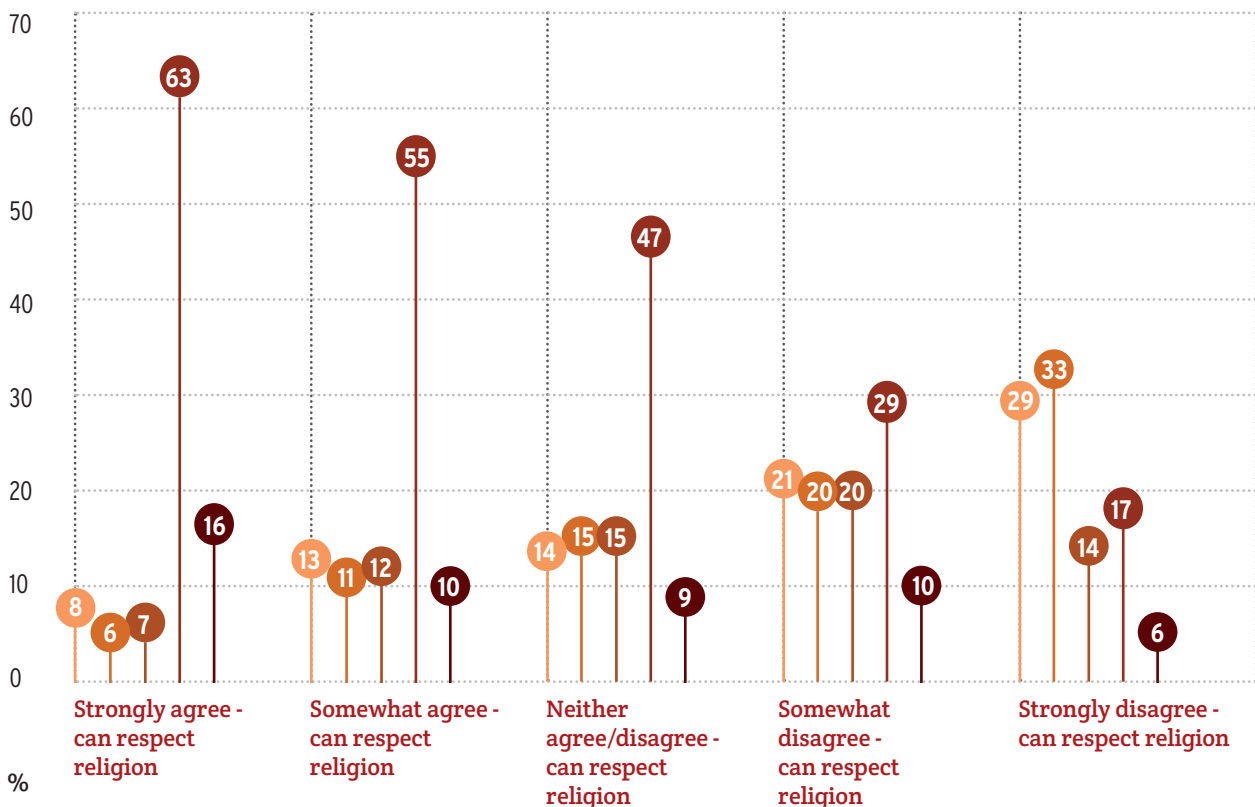


*“If you had a male neighbor who you know had romantic and sexual relationships with other men, you would:”*

The figures on attitudes to a male neighbor are similar. Of the entire cohort that answered these two questions (n=83763), 49% believe they can be accepting in accord with respect for their religion, 28% do not and 23% replied ‘neither’. Of the 49% (of n) that agree, 75% of these have positive responses to a male neighbor they know has romantic or sexual attraction to other men. This contrasts sharply with the responses from those who do not feel they can respect their religion and be accepting; of these, 72% gave negative responses to that male neighbour (only 21% of n).

## Male neighbour and respect my religion

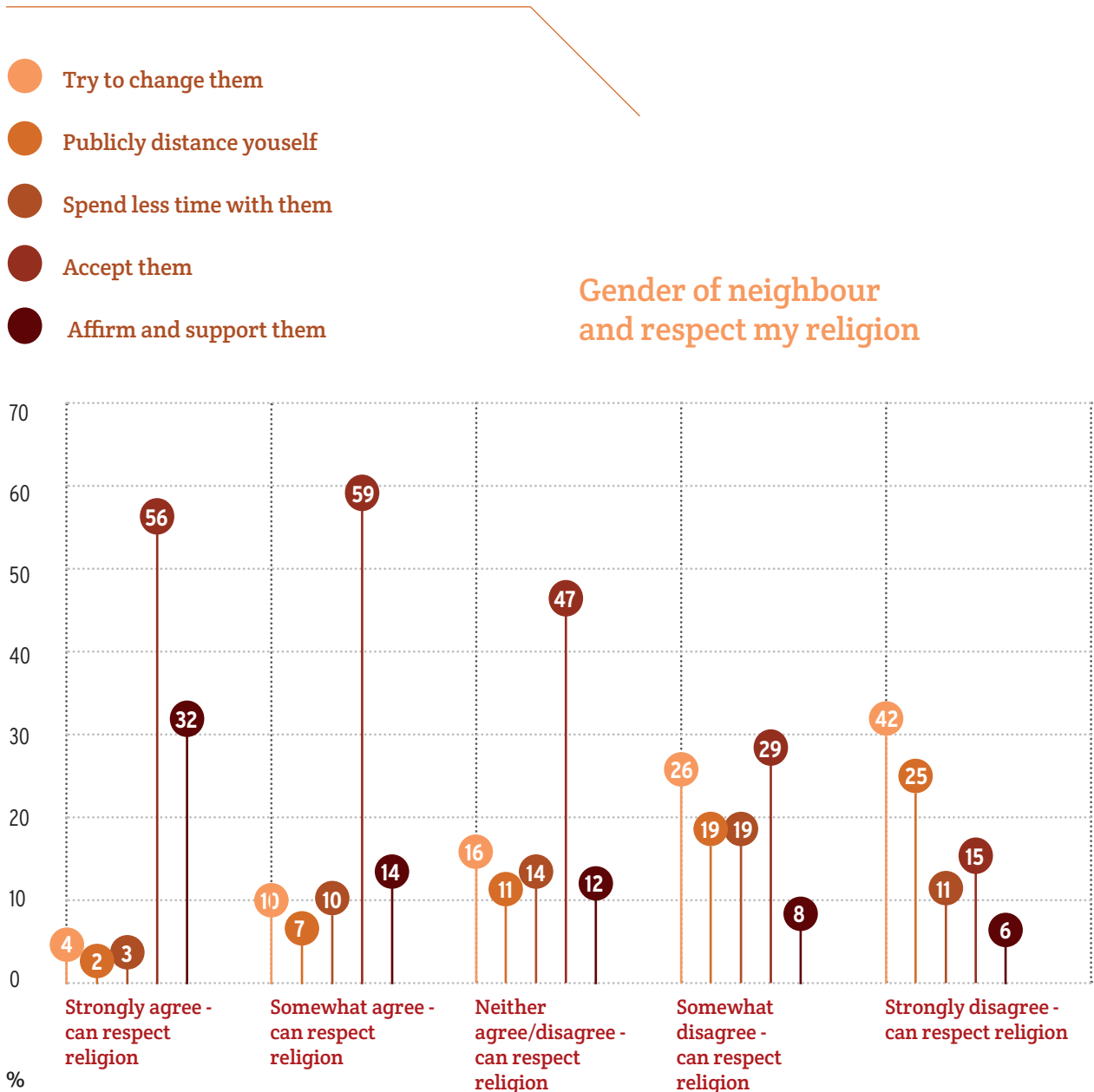
- Try to change them
- Publicly distance yourself
- Spend less time with them
- Accept them
- Affirm and support them

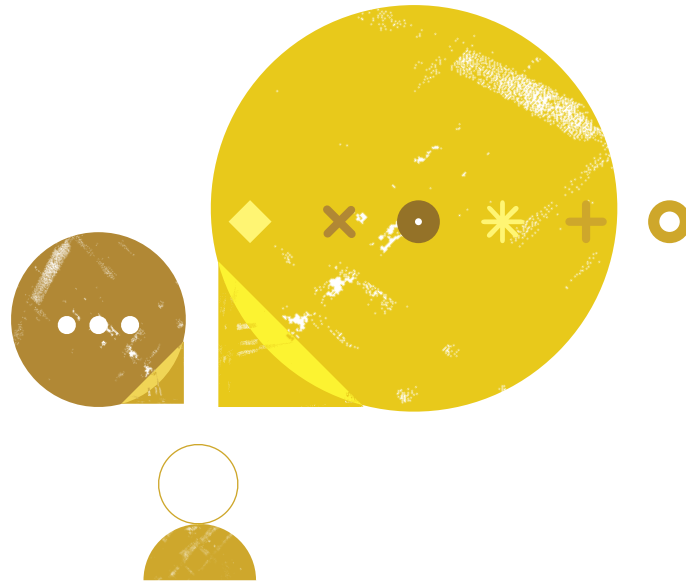


However, 81704 respondents who provided responses to the question about believing their neighbour to be presenting as a different sex, and who also responded to the statement **“it is possible to respect my religion and be accepting of people who dress, act or identify as one sex although they were born as another”** by strongly/somewhat agreeing or disagreeing or neither, produced quite overtly differing results that suggest paths for action.

An average of 57% (31% of n) of those who agree there is no conflict between their religion and being accepting of gender diversity, would just accept these neighbours as they are, with another 27% (14% of overall cohort) being affirmative or supportive of them. However, around 37% (8% of overall cohort) of those that do not agree their religion can accommodate would set out to “try to change them”, with a further 23% (5% of overall cohort) publicly distancing themselves.

Of those who gave responses on if they believe a neighbor is one sex, but they dress, act or identify as another (n=81704), 54% agree that they can respect their religion and be accepting of gender diversity, 23% do not agree with that and further 23% neither agree nor disagree. Of the 54% that agree, 84% gave positive responses regarding such a neighbor.



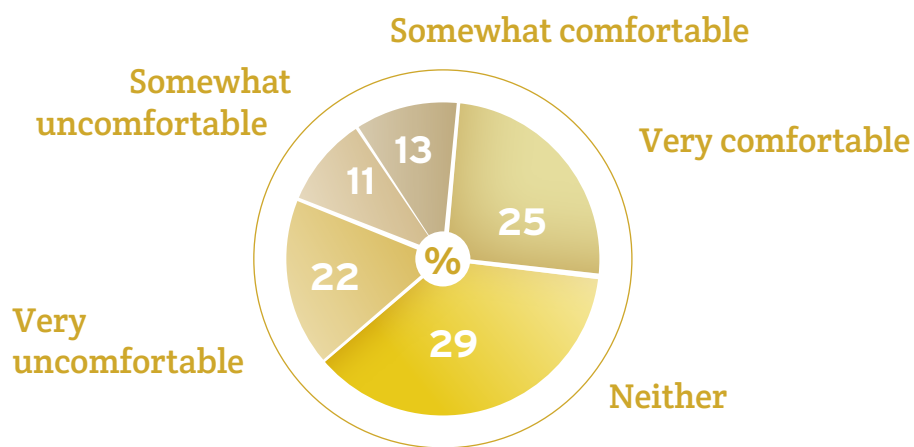


## Socializing

**“How comfortable are you socializing with people who are openly romantically or sexually attracted to people of the same sex?”**

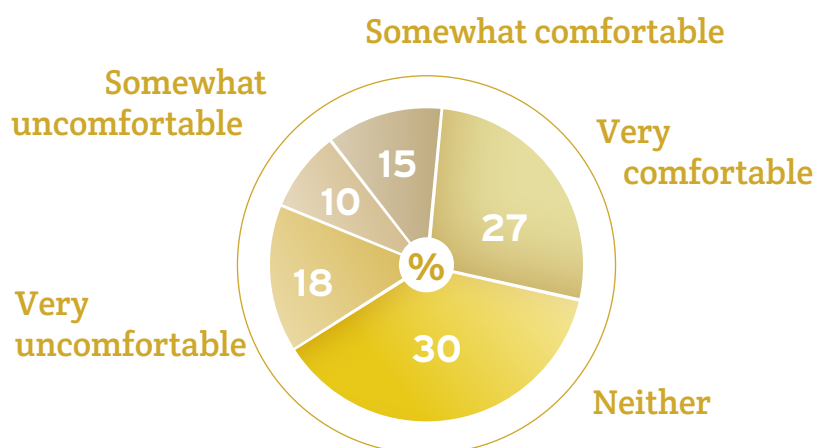
Of the cohort that answered this question (n=92558), 38% responded that they would be comfortable, 33% said they would not be comfortable, and 29% answered 'neither' comfortable nor uncomfortable. On this subject, the 'neither' answer may represent a positive response in that the known (indicated by "openly" in the question) sexual orientation may be seen as a redundant characteristic that makes little difference.

### Socializing and comfort with sexual orientation



As regards gender identity and expression, the data returned paints a slightly more positive picture; 42% responded they are comfortable socializing with someone who dresses, acts or identifies as a sex other to that which they were born, 28% would not feel that comfort and 30% answered neither (again, this may be read as a benign response).

### Socializing and comfort with gender identity



## Sexual orientation n. | ● Gender identity

STATE	Comfortable %	Neither %	Uncomfortable %	NUMBERS
<b>AFRICA</b>	36   45	17   17	47   37	14258   19096
North Africa (3 States)	37   36	17   19	46   46	3992   3751
Sub-Saharan Africa (12 States)	36   48	16   17	47   35	10266   15345
<b>AMERICAS</b>	67   68	18   18	16   13	18610   19735
South America (8 States)	45   49	35   34	21   17	18610   19735
Caribbean (2 States)	43   44	26   29	32   27	435   2453
Central America (3 States)	45   49	35   34	21   17	3588   3472
North America (2 States)	51   57	21   23	28   21	2923   2590
<b>ASIA</b>	33   39	28   30	39   31	30428   32380
Central Asia (2 States)	22   19	24   27	55   54	2550   2539
Middle East (6 States)	33   36	21   24	45   39	7416   7420
South Asia (4 States)	40   42	17   19	43   38	5887   6283
South-East Asia (6 States)	48   52	23   24	30   23	6580   7933
East Asia (5 States)	31   47	33   32	35   17	30428   32380
<b>EUROPE</b>	38   40	33   34	29   25	27298   27106
Western Europe (6 States)	48   49	32   33	20   18	12054   12800
Eastern Europe (5 States)	31   33	34   34	35   33	15244   14306
<b>OCEANIA</b>	59   53	25   28	16   18	
Australia	59   54	25   28	35   33	1964   1936
Australia & NZ	59   54	25   28	35   33	1964   1936

By breaking down the data to sub-regional levels, and in this table maintaining the comparative between gender identity and sexual orientation-related responses, various interesting pictures emerge. For example, in the East Asian countries we surveyed, on average regarding sexual orientation 31% of respondents feel comfortable, 33% respond 'neither', and 35% are uncomfortable. But in relation to gender identity, this comfort figure jumps to 47% feeling comfortable, 32% neither and only 17% feeling uncomfortable.

In Western Europe there are no such differences, with only a 1% difference between the two statuses 48% and 49% respectively feeling comfortable, while in Eastern Europe those comfort figures drops to 31% and 33%, with substantially more feeling uncomfortable.

*Note: due to inadvertent disruption, we did not get a full sample on the sexual orientation element of this question from Jamaica, Trinidad and Tobago, Kenya, Nigeria, Uganda, South Africa or Philippines.*

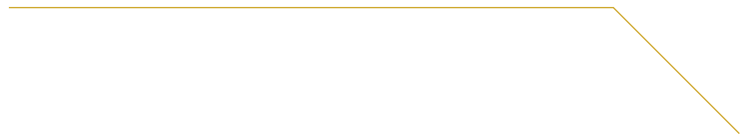


*How comfortable are you socializing with people who are openly romantically or sexually attracted to people of the same sex?*

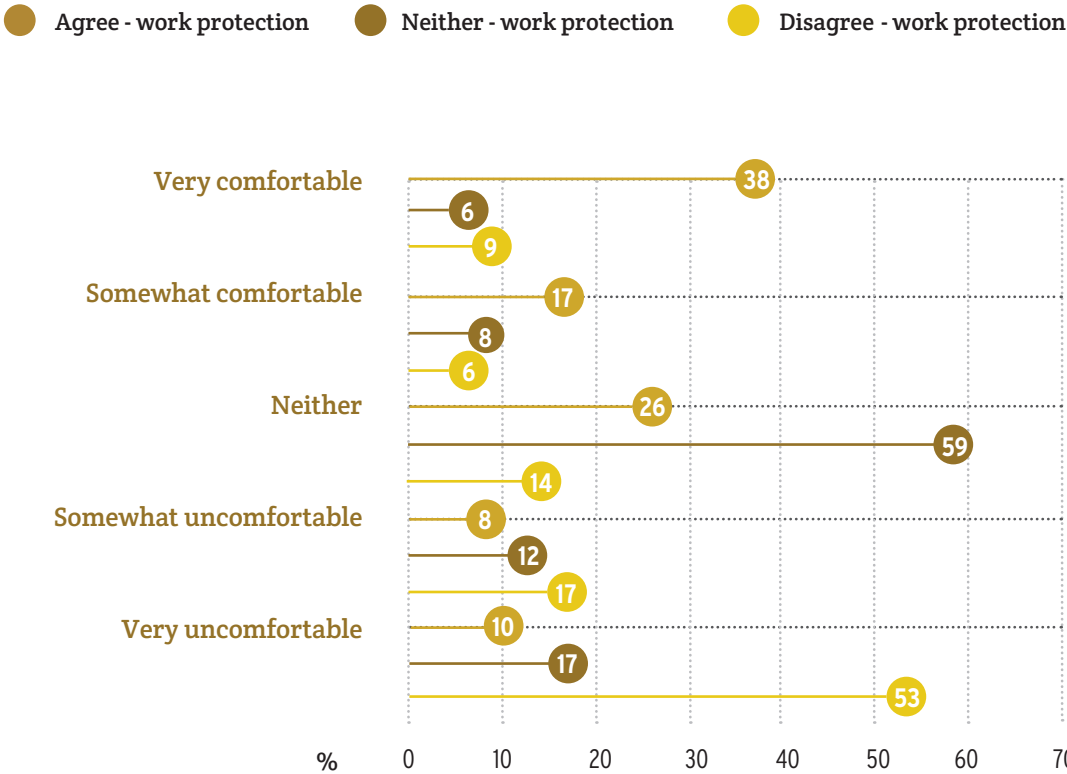
*> All workers, including those who are romantically or sexually attracted to people of the same sex, should be protected from workplace discrimination*

Just over 72000 (n=72374) answered the sexual orientation-related question about comfort levels when socializing and attitudes to the question of protection from discrimination in the workplace.

Of those that agree with protection at work (57% of n), 55% of them feel comfortable socializing, and another 26% felt 'neither'. Interestingly of those that do not agree with work protection (23% of n), 70% of them do not feel comfortable socializing with someone who is openly romantically or sexually attracted to people of the same sex.



### Socializing (sexual orientation) and work protection



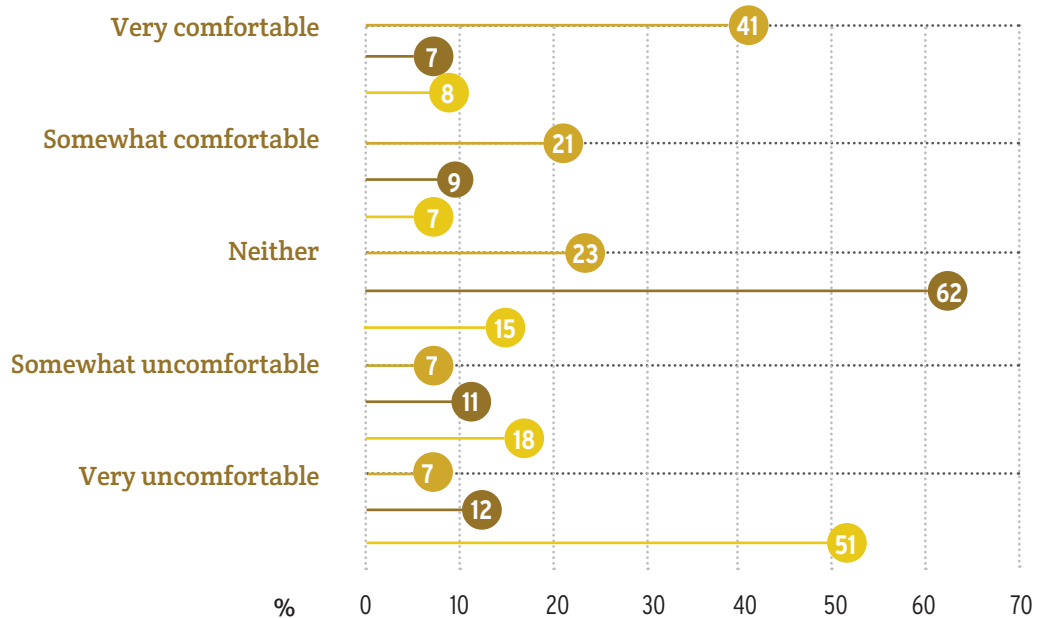
*How comfortable are you socializing with people who openly dress, act, or identify as another sex from the one in which they were born?*

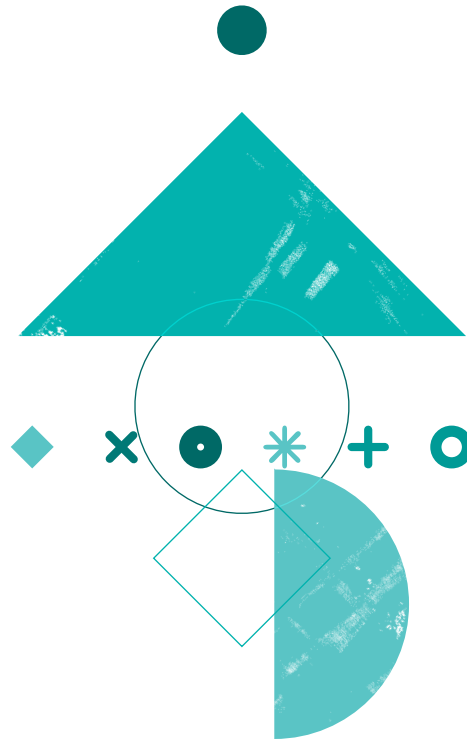
*> All workers, including those who dress, act or identify as one sex although they were born as another, should be protected from workplace discrimination.*

Exactly 81000 respondents (n=81000) answered this combination of questions allowing us see the pattern emerging for gender identity. Of those respondents that agree (59% of n), 62% feel comfortable socializing, and a further 23% expressed 'neither'. Of those that disagree with workplace non-discrimination (20% of n), 69% would feel uncomfortable socializing with people who openly dress, act, or identify as another sex from the one in which they were born.

## Socializing (gender expression) and work protection

● Agree - work protection    ● Neither - work protection    ● Disagree - work protection





## Religion

**“It is possible to respect my religion and be accepting of people who are romantically or sexually attracted to people of the same sex.”**

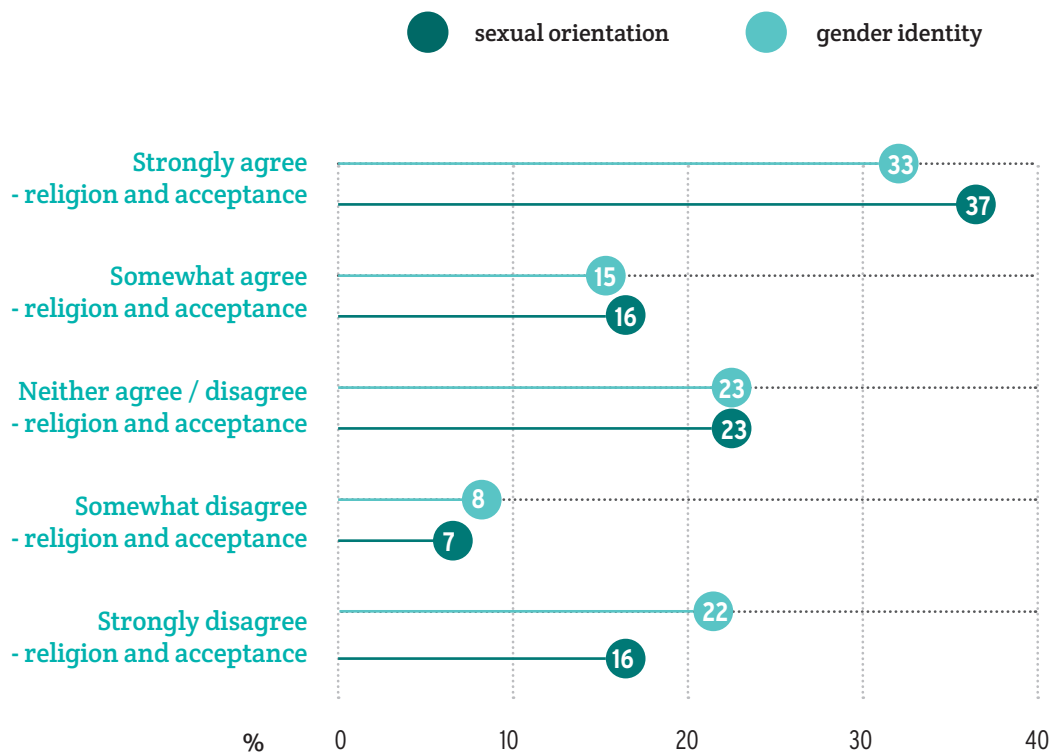
**“It is possible to respect my religion and be accepting of people who dress, act or identify as one sex although they were born as another.”**

The strictures of religious dogma are often assumed to exert a stronger hold on faith communities than might in fact be the case.

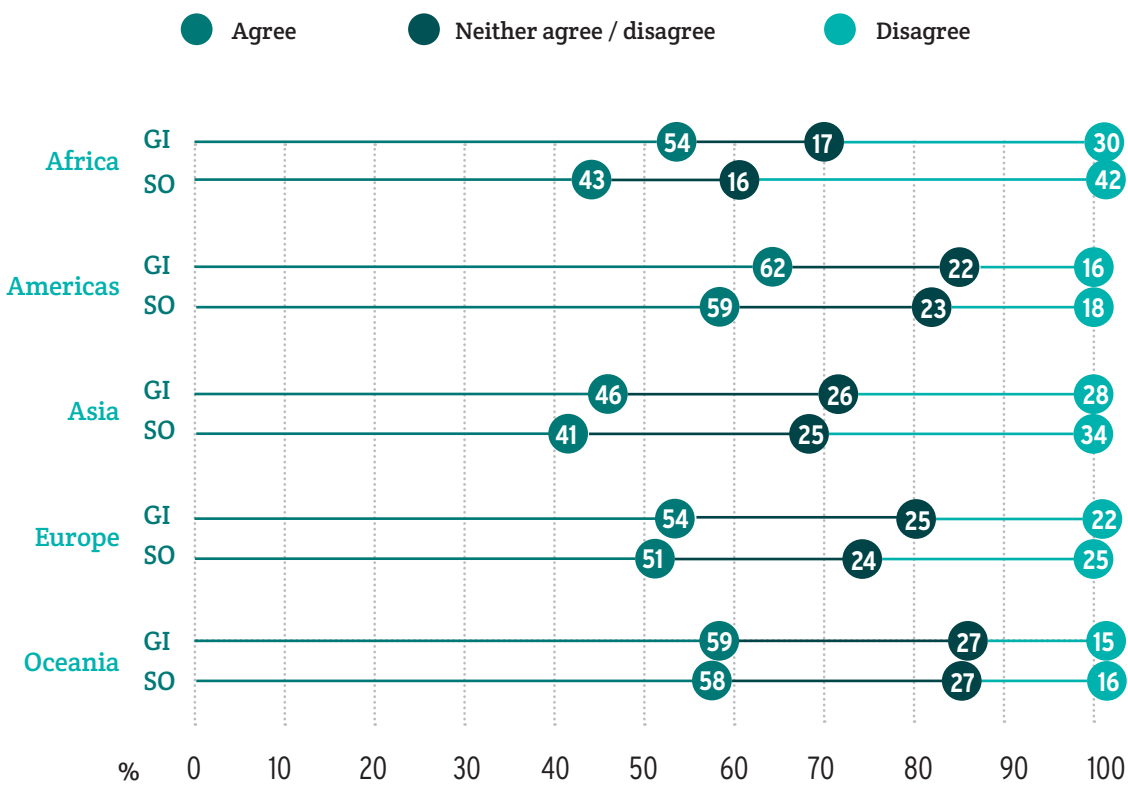
The data in this survey shows that, regarding sexual orientation diversity, of the total cohort (n=104712), 48% of respondents agree that they can respect their religion and be accepting, while just 30% do not agree, and the 23% remainder answering 'neither'. Concurrently, regarding gender identity diversity, of the total cohort (n=100727), 53% feel such acceptance is possible while respecting their religion, while only 23% do not, and 23% replied 'neither'

*"It is possible to respect my religion and be accepting of people who are romantically or sexually attracted to people of the same sex"*

## Respect religion and sexual and gender diversity



### Regional attitudes: respect religion and allow diversity



At the sub-regional level, the data become more meaningful and perhaps useful to advocates. We see a distinct difference between acceptance of sexual orientation

and gender identity across the world, both in terms of raised agreement and disagreement levels, while the 'neither' option remains largely consistent.

## Sexual orientation n. | ● Gender identity

STATE	AGREE %	NEITHER % AGREE NOR DISAGREE	DISAGREE %	NUMBERS
<b>AFRICA</b>	43   54	16   17	42   30	20442   19434
North Africa (3 States)	33   40	20   23	47   37	4036   3848
Sub-Saharan Africa (12 States)	36   48	16   17	47   35	16406   15586
<b>AMERICAS</b>	59   62	23   22	18   16	21485   20121
South America (8 States)	61   67	22   21	16   13	11807   11249
Caribbean (2 States)	50   53	26   25	24   22	2707   2791
Central America (3 States)	59   63	23   22	18   15	3581   3501
North America (2 States)	60   60	21   22	19   18	3380   2580
<b>ASIA</b>	41   46	25   26	34   28	32260   32194
Central Asia (2 States)	30   30	22   24	48   45	2433   2305
Middle East (6 States)	38   43	20   21	41   36	9096   8727
South Asia (4 States)	41   45	15   18	44   37	6340   6053
South-East Asia (6 States)	44   55	27   26	29   20	7995   8075
East Asia (5 States)	44   46	36   37	20   17	7970   8199
<b>EUROPE</b>	51   54	24   25	25   22	28545   27018
Western Europe (6 States)	59   59	23   25	18   15	13422   12898
Eastern Europe (5 States)	45   48	24   24	31   27	15123   14120
<b>OCEANIA</b>	58   59	27   27	16   15	1980   1960
Australia & NZ	58   59	27   27	16   15	1980   1960

*It is possible to respect my religion and be accepting of people who are romantically or sexually attracted to people of the same sex.*

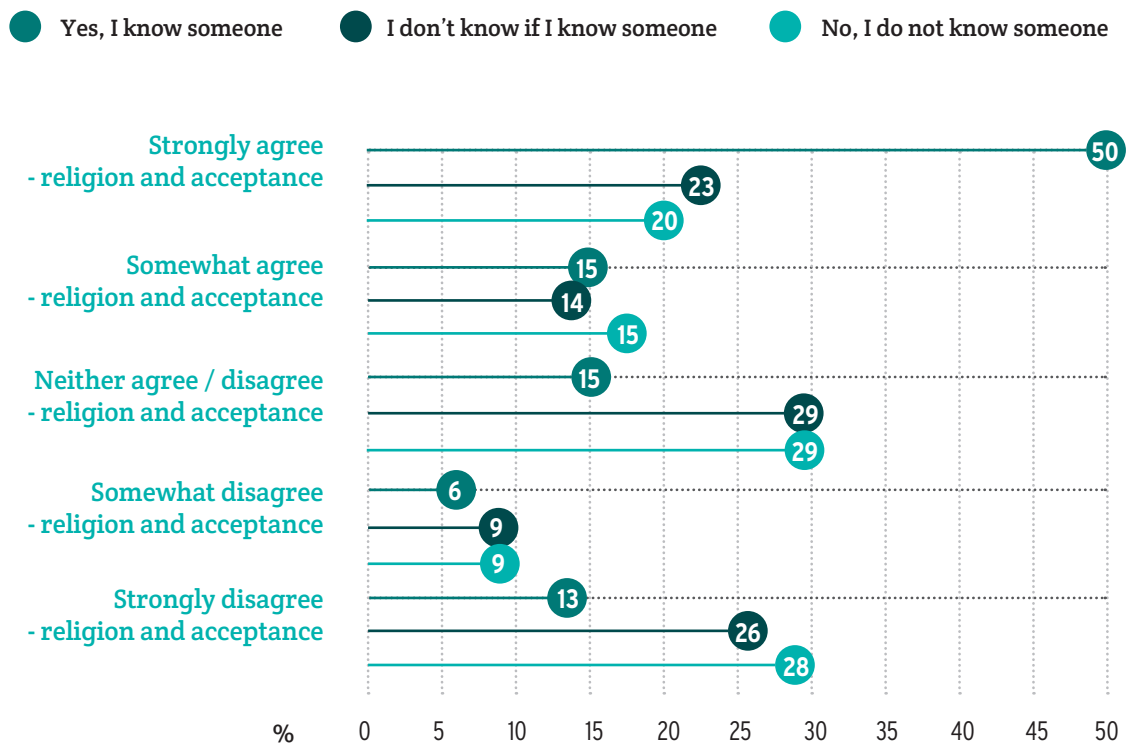
> Do you personally know someone who is romantically or sexually attracted to people of the same sex?

In thinking about the influence of deeply-held religious beliefs or understanding on socio-political attitudes, it seems pertinent to explore where respondents personally now someone belonging to the population groups in question.

In regard to sexual orientation, of the total cohort that answered this combination of questions (n=86242), 43% know someone, 39% do not, and 18% do not know if they know someone.

Of those that know someone, 65% agree that they can respect their religion and be accepting of diverse sexual orientation, while just 19% do not agree. Of the respondents that do not know someone, only 35% of these feel they can respect their religion and be accepting of people attracted to the same sex, while 37% disagree.

## Respect religion and know someone: sexual orientation



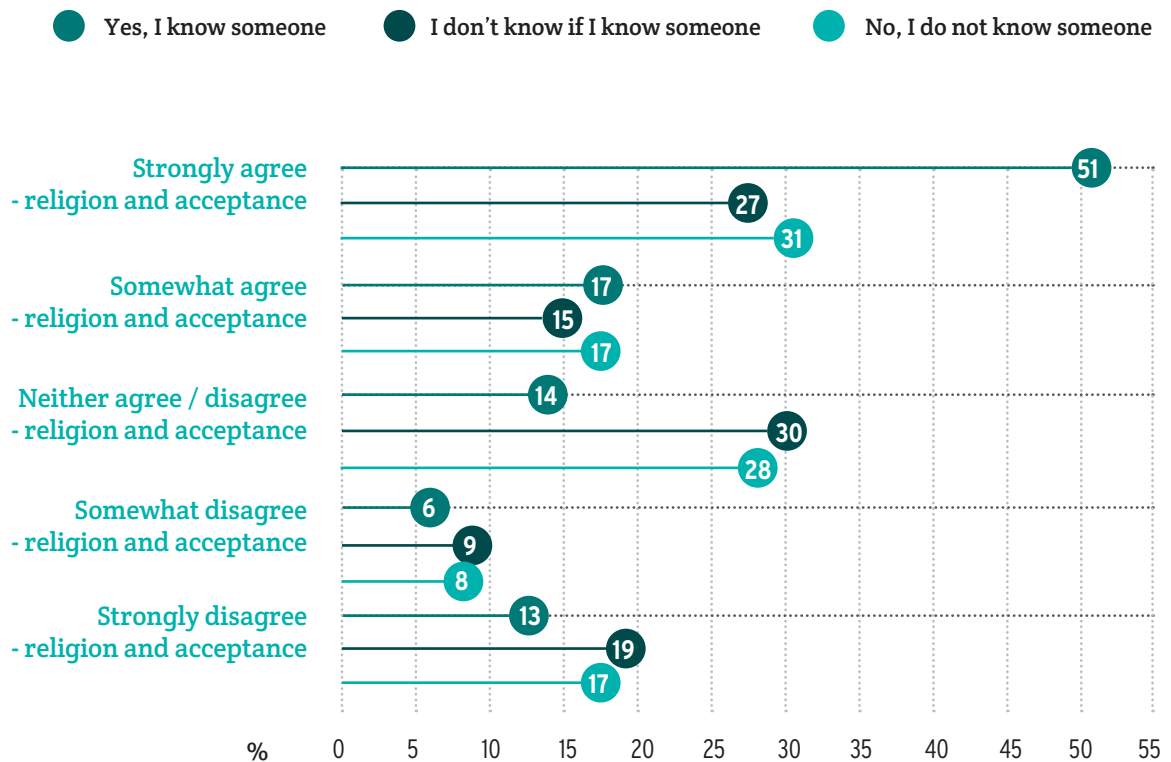
*It is possible to respect my religion and be accepting of people who dress, act or identify as one sex although they were born as another.*

> *Do you know someone who dresses, acts, or identifies as one sex although they were born as another?*

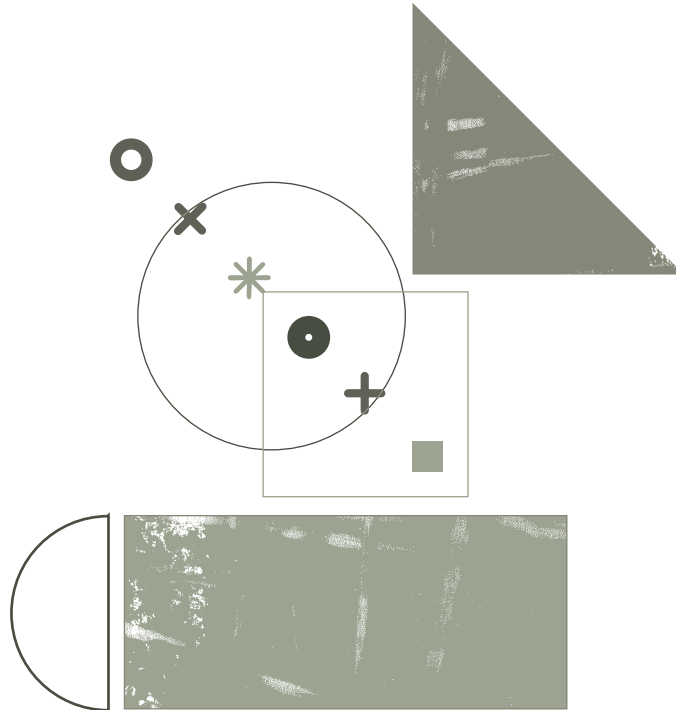
As regards diversity in gender identity and expression and respect for religion, of the total cohort (n=84634) 36% know someone, 45% do not, and 19% do not know if they know someone who dresses, acts, or identifies as one sex although they were born as another.

Of those that know someone, 68% agree that they can respect their religion and be accepting of gender diversity, while 19% of those respondents disagree. Interestingly, of the respondents that do not know someone (45% of n), 48% agree that they can respect their religion and be accepting, while only 25% of that group (11% of n) disagree.

## Respect religion and know someone: gender identity







## Culture

**“It is possible to respect my culture and be accepting of people who are romantically or sexually attracted to people of the same sex.”**

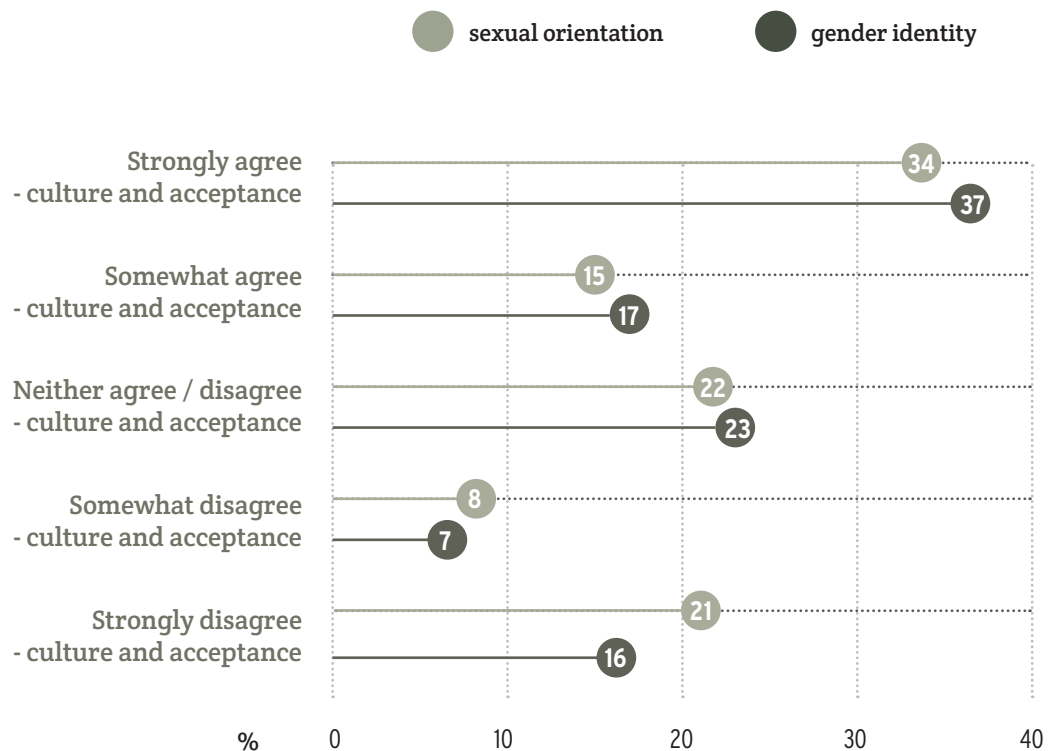
**“It is possible to respect my culture and be accepting of people who dress, act or identify as one sex although they were born as another.”**

Protecting a country's 'culture' from foreign influence, or modern decay, is often a line used by social and political leaders when arguing against sexual and gender diversity in their societies.

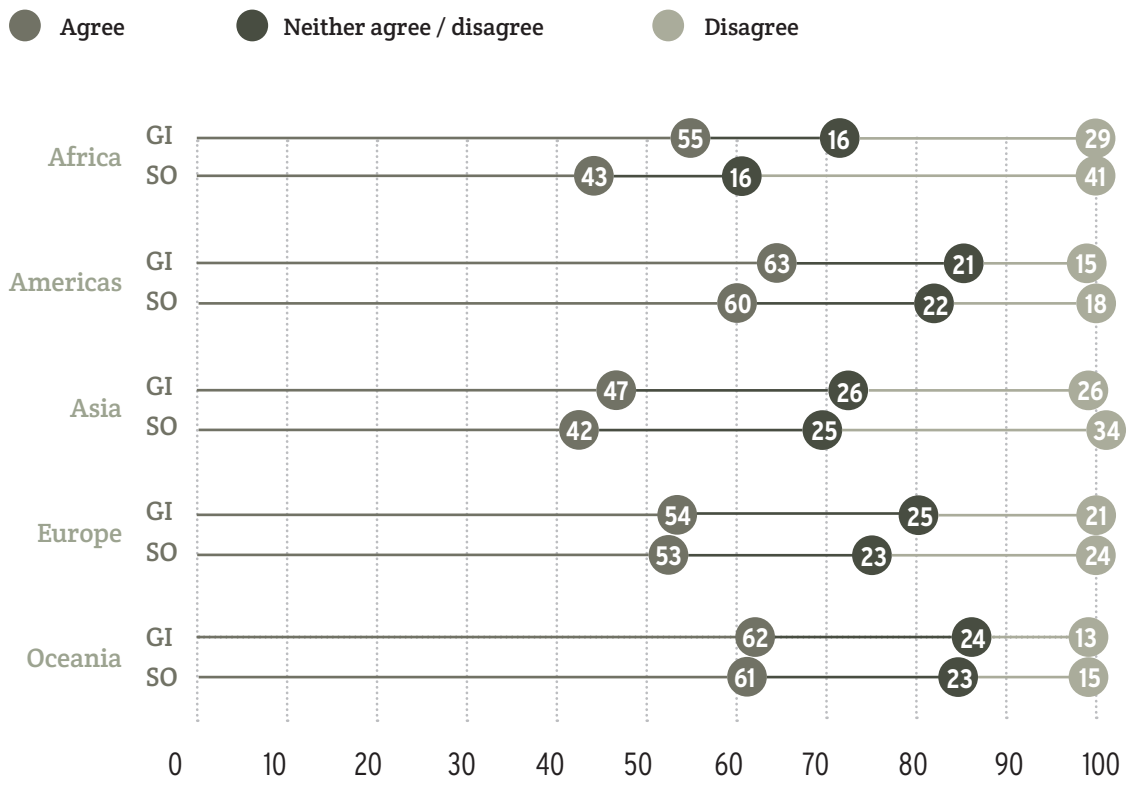
This argument serves to disappear the fact that sexual and gender minorities have forever been part of the culture. The data this survey discovered on the idea of respect for one's culture virtually replicates the data on respect for religion and acceptance of sexual and gender diversity.

The data in this survey shows that, regarding sexual orientation diversity, of the total cohort (n=104786), 49% of respondents agree that they can respect their culture and be accepting, while just 29% do not agree, and the 22% remainder answering 'neither'. Concurrently, regarding gender identity diversity, of the total cohort (n=100668), 54% feel such acceptance is possible while respecting their culture, while only 23% do not, and 23% replied 'neither'.

## Respect culture and sexual and gender diversity



### Regional attitudes: respect culture and allow diversity



The chart below illustrates a comparison of attitudes towards acceptance of gender diversity and expression by continent. It is notable that there is a universally a

warmer reception of gender minorities than sexual minorities, and also universal disagreement with the proposition is more evident.

### Sexual orientation n. | ● Gender identity

STATE	AGREE %	NEITHER % AGREE NOR DISAGREE	DISAGREE %	NUMBERS
<b>AFRICA</b>	43   55	16   16	41   29	20263   19296
North Africa (3 States)	32   39	24   24	47   38	4003   3816
Sub-Saharan Africa (12 States)	36   48	16   17	47   35	16260   15480
<b>AMERICAS</b>	60   63	22   21	18   15	21479   20019
South America (8 States)	62   67	22   20	15   13	11828   11167
Caribbean (2 States)	53   55	25   24	22   20	2699   2790
Central America (3 States)	59   64	23   21	17   14	3636   3484
North America (2 States)	61   65	21   20	18   16	3316   2578
<b>ASIA</b>	42   47	25   26	34   26	32489   32223
Central Asia (2 States)	34   34	20   25	46   41	2467   2358
Middle East (6 States)	40   45	20   22	40   34	7650   7582
South Asia (4 States)	42   46	17   18	41   36	6366   6052
South-East Asia (6 States)	45   55	26   26	28   18	8015   8076
East Asia (5 States)	43   47	35   35	22   17	7991   8155
<b>EUROPE</b>	53   54	23   25	24   21	28623   27191
Western Europe (6 States)	60   61	23   24	17   15	13509   12998
Eastern Europe (5 States)	47   49	24   25	30   26	15114   14193
<b>OCEANIA</b>	61   62	23   24	15   13	1932   1939
Australia & NZ	61   62	23   24	15   13	1932   1939

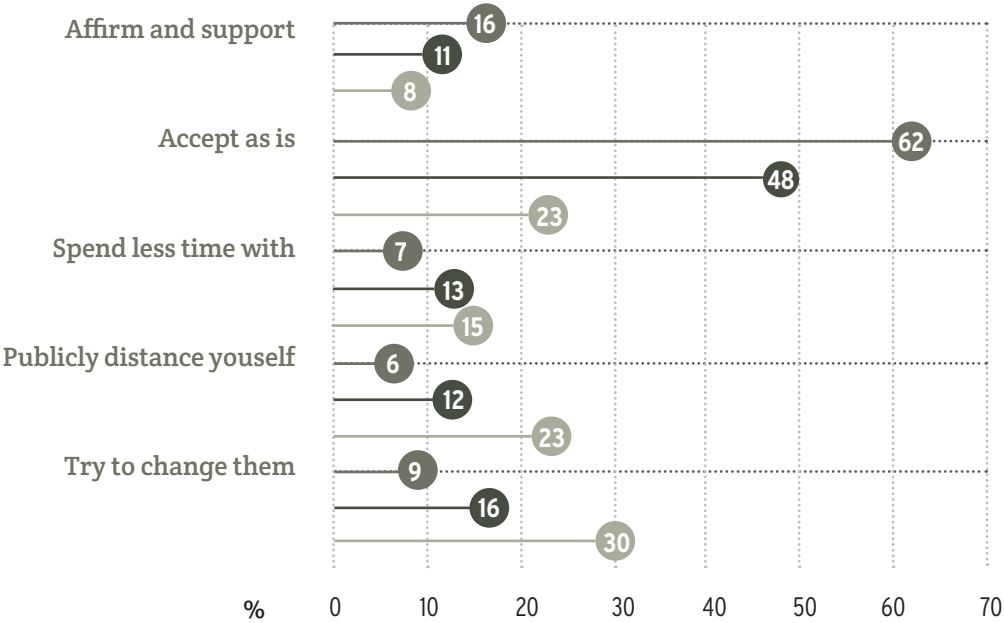
*It is possible to respect my culture and be accepting of people who are romantically or sexually attracted to people of the same sex.*

*> If you had a female neighbor who you know had romantic and sexual relationships with other women, you would.*

Almost 80000 (n=79969) respondents answered this combination of questions. Of those that agree that they can respect their culture and be accepting of sexual diversity (61% of n), a total of 78% give a positive response (62% accepting her as she is and 16% affirming her). Of those that disagree that they can respect their culture and be accepting, only 31% give positive responses.

### My culture accepts and female neighbour

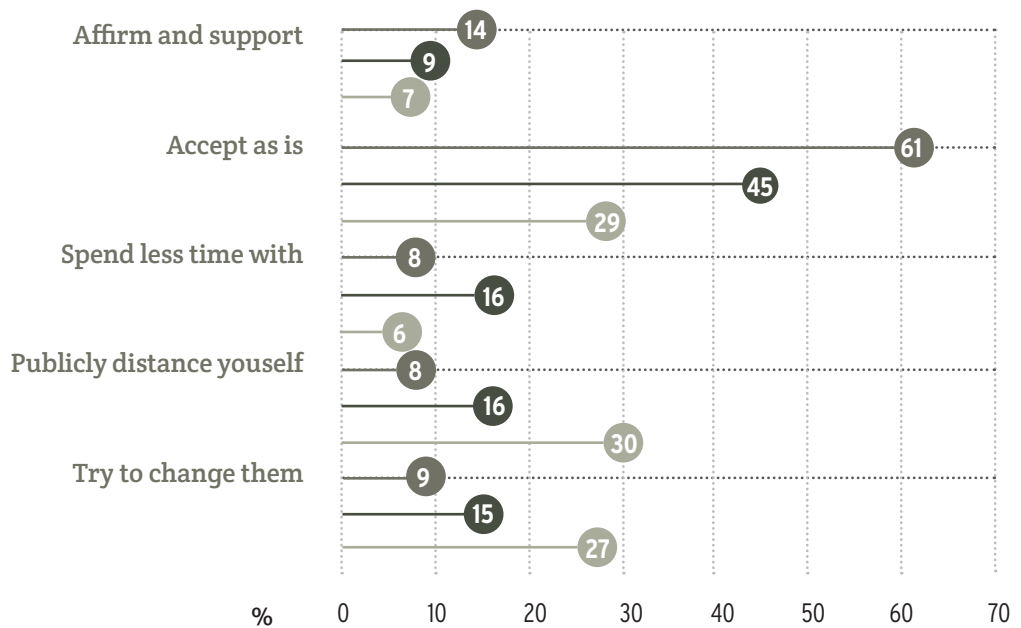
● Agree - female - culture accepts    ● Neither    ● Disagree - female - culture accepts



Similarly, when this question is applied to a male neighbor (n=83989), of those that agree they can respect their culture and be accepting (57% of n), 75% give positive responses. However, of the cohort that feel they cannot be respecting of their culture and accepting of sexual diversity (31 of n), only 36% of these gave positive responses, with 30% of that cohort publicly distancing themselves from a male neighbor, and 27% trying to change him.

### My culture accepts and male neighbour

● Agree - male - culture accepts    ● Neither    ● Disagree - male - culture accepts



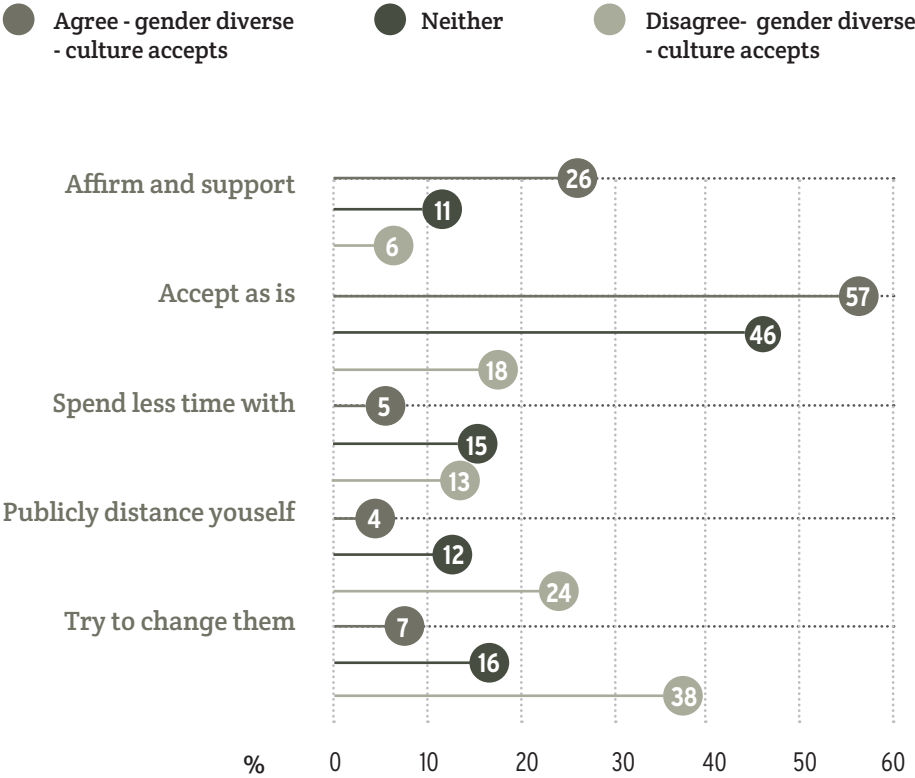
*It is possible to respect my culture and be accepting of people who dress, act or identify as one sex although they were born as another.*

*> If you believe your neighbour is one sex, but they dress, act or identify as another, you would.*

As regards the gender identity and expression of a neighbor and respondents' views on the accord between their respect for their culture and acceptance of gender diversity, over 81000 (n=81660) answered this question.

Of those who agree they can respect their culture and be accepting (65% of n), 83% of those gave positive responses about a gender diverse neighbor. Of the cohort that cannot agree with the culture question (26% of n), only 24% gave positive responses about a gender diverse neighbor, and 24% of this cohort answered they would publicly distance themselves, and 38% responded that they would try to change their neighbor if they believe their neighbour is one sex, but they dress, act or identify as another.

### My culture accepts and gender diverse neighbour



## Survey questions

**What is your age?**

**You are:**

Male

Female

Other (Trans, third sex, etc)

**Agree/Disagree:**

**Equal rights and protections should be applied to everyone, including people who are romantically or sexually attracted to people of the same sex.**

Strongly agree

Somewhat agree

Neither agree nor disagree

Somewhat disagree

Strongly disagree

**If you had a female neighbor who you know had romantic and sexual relationships with other women, you would:**

Affirm and support her

Accept her as she is

Spend less time with her

Publicly distance yourself from her

Try to change her

**If you had a male neighbor who you know had romantic and sexual relationships with other men, you would:**

Affirm and support him

Accept him as he is

Spend less time with him

Publicly distance yourself from him

Try to change him

**Do you personally know someone who is romantically or sexually attracted to people of the same sex?**

Yes

No

Don't know

**Do you have a family member or a close friend who you know is romantically or sexually attracted to people of the same sex?**

Yes

No

Don't know

**Agree/Disagree:**

**All workers, including those who are romantically or sexually attracted to people of the same sex, should be protected from workplace discrimination.**

Strongly agree

Somewhat agree

Neither agree nor disagree

Somewhat disagree

Strongly disagree

**Agree/Disagree:**

**People who engage in romantic or sexual relationships with people of the same sex should be charged as criminals.**

Strongly agree

Somewhat agree

Neither agree nor disagree

Somewhat disagree

Strongly disagree

**Agree/Disagree:**

**It is possible to respect my culture and be accepting of people who are romantically or sexually attracted to people of the same sex.**

Strongly agree

Somewhat agree

Neither agree nor disagree

Somewhat disagree

Strongly disagree

**Agree/Disagree:**

**It is possible to respect my religion and be accepting of people who are romantically or sexually attracted to people of the same sex.**

Strongly agree

Somewhat agree

Neither agree nor disagree

Somewhat disagree

Strongly disagree

I have no religious beliefs

**How comfortable are you socializing with people who are openly romantically or sexually attracted to people of the same sex?**

Very comfortable

Somewhat comfortable

Neither comfortable nor uncomfortable

Somewhat uncomfortable

Very uncomfortable



**Are you the parent or guardian of a child aged 18 years or younger who lives with you for the majority of the time?**

Yes

No, I don't have any children

No, my children don't live with me

Prefer not to answer

**Agree/Disagree:**

**Equal rights and protections should be applied to everyone, including people who dress, act or identify as one sex although they were born as another.**

Strongly agree

Somewhat agree

Neither agree nor disagree

Somewhat disagree

Strongly disagree

**If you believe your neighbour is one sex, but they dress, act or identify as another, you would:**

Affirm and support them

Accept them as they are

Spend less time with them

Publicly distance yourself from them

Try to change them

**Do you know someone who dresses, acts, or identifies as one sex although they were born as another?**

Yes

No

Don't know

**Do you have family or close friends who dress, act or identify as one sex although they were born as another?**

Yes

No

Don't know

**Agree/Disagree:**

**All workers, including those who dress, act or identify as one sex although they were born as another, should be protected from workplace discrimination.**

Strongly agree

Somewhat agree

Neither agree nor disagree

Somewhat disagree

Strongly disagree

**Agree/Disagree:**

**Adults who dress, act or identify as one sex although they were born as another should be granted full legal recognition of the identity they declare.**

Strongly agree

Somewhat agree

Neither agree nor disagree

Somewhat disagree

Strongly disagree

**Agree/Disagree:**

**It is possible to respect my culture and be accepting of people who dress, act or identify as one sex although they were born as another.**

Strongly agree

Somewhat agree

Neither agree nor disagree

Somewhat disagree

Strongly disagree

**Agree/Disagree:**

**It is possible to respect my religion and be accepting of people who dress, act or identify as one sex although they were born as another.**

Strongly agree

Somewhat agree

Neither agree nor disagree

Somewhat disagree

Strongly disagree

I have no religious beliefs

**How comfortable are you socializing with people who openly dress, act, or identify as another sex from the one in which they were born?**

Very comfortable

Somewhat comfortable

Neither comfortable nor uncomfortable

Somewhat uncomfortable

Very uncomfortable

**You are:**

Working full-time

Working part-time

Student

Unemployed

Stay-at-home parent

Other

**People are different in their romantic or sexual attraction to other people. Which best describes your feelings?**

Attracted to females

Attracted to both females and males

Attracted to males

Not sure



Country-level data can be found at  
[ilga.org](https://ilga.org)